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PSYCHOLOGY FOR BIBLE TEACHERS

BY

EDWARD ALDRIDGE ANNETT

AUTHOR OF "CONVERSION IN INDIA," "NATURAL METHOD OF BIBLE TEACHING FOR INDIA," "A BIBLE COURSE FOR HIGH SCHOOLS," ETC.

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PREFACE

The purpose of this volume is to present, with as complete an absence of technical terminology as possible, the psychological laws which govern the unfolding of human personality. A knowledge of these laws is of very great importance to every one who attempts the task of teaching others. It is of especial concern to those who are constantly considering the problems of religious education of children and youth. Sunday-school teachers, parents, and religious educators—all who deal with rapidly growing minds—are alike in need of a simple yet trustworthy introduction to the laws which govern the working of the mind, in order that they may be quite sure that the methods of instruction which they are using are sound and are likely to be efficient. Incalculable harm is being done, even at this day and hour of the world's progress, to the moral and religious development of great numbers of young people by reason of the slovenly and often dangerous method followed—usually out of sheer ignorance—by those who are entrusted without proper preparation with the sacred task of guiding and illuminating their minds and hearts.

Psychology to-day has become a laboratory science. Its principles are the outcome of innumerable experiments. They are based on patient, continuing, and tested observation. To know these principles is to share not only in the efficient experience of many years, but in the analysis and organization of that experience by the wisest minds. Such principles are not abstruse;

they may be stated objectively and simply, as Mr. Annett has sought to do.

The writer, Mr. Edward Aldridge Annett, has spent fifteen years in India as the director of teacher-training for the World's Sunday School Association. He has written this volume out of a rich and varied experience. His constant contact with classes and teachers makes its chapters most helpful to the teacher whose problems are always practical. Mr. Annett has been most happy in his ability to visualize these psychological principles through the graphic diagrams supplied here and there through the text. He grapples invariably with those difficulties which teachers meet in the actual doing of their work.

Mr. Annett's volume is not an attempt to present a new treatment of psychology. It has not been written for professional psychologists or for those who wish to be rated on their plane. It rather aims at helping the average adviser and guide of young life to undertake the task not alone with enthusiasm but with judgment, and with reasonable promise of efficiency. Out of the abundant literature of the subject he refers these readers to those books which seem most useful for their consideration. Convinced that the present generation of young people affords a peculiar opportunity to which every honest teacher must face up, he would also convince those who undertake the task that they are fitted, as never before, to accomplish it. To his real constituents, the patient, thoughtful, and self-sacrificing, yet often very humble and unknown teacher of children and youth, he has dedicated his book. That it may prove a thoroughly useful addition to the working literature of our churches is the hope of

THE EDITORS.

February, 1925.

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PSYCHOLOGY FOR BIBLE TEACHERS

PSYCHOLOGY FOR BIBLE TEACHERS

INTRODUCTORY

In some measure, every one is a psychologist, at least every one who has dealt thoughtfully with boys and girls, whether he has read books on the subject or not. For psychology is the science of the human mind, and all who have watched with any interest the unfolding of human personalities must have observed some of the laws and principles that govern their development. The working man's definition was not surprising when he explained the mental science thus: "When a fellow tells things everybody knows, in words nobody understands, that's psychology." Yet we all of us know, as a matter of experience, that there are certain things of natural interest to young people, some things they will readily do, others that they will not do if they can anyhow get out of doing them. They possess certain qualities, often perplexing, but appearing with remarkable regularity. The knowledge we have acquired of these young people and their ways guides us in our attitudes and actions toward them. We may not have formulated our knowledge into any concise system, we may be mistaken in some of our observations, we may make wrong deductions from others which in themselves are perfectly correct. At such a point psychology can help us. Others, more fitted for observation and analysis than we are, have trodden this road of the study of the laws of human nature, have formulated their conclusions in an orderly way, and have placed this

knowledge at the disposal of every thoughtful student or teacher.

There are plenty of books on psychology for those who wish to study the subject technically. This small volume is not intended to add to their number. It accepts a limited scope and addresses itself to definite problems closely connected with religious education. The writer has had in view the large number of religious educators, Sunday-school teachers, and others who, for one reason or other, are unable to pursue a full course in psychology, yet would like to know enough of the human mind, and especially of the child mind, to be quite sure that the methods they are using are sound and effective. Every such person who is charged with the responsibilities of a religious educator in however humble a capacity needs to become familiar with the laws of the mind which affect religious education. This does not imply a recognition as psychological experts nor the power to use the technical language expressed so freely nowadays, but it does mean an ability to use the simple, direct methods which a knowledge of the workings of the growing mind suggests. Only thus is any teacher worthy of his or her place in God's family.

The aim of religious education will be regarded in these studies from a very broad standpoint. A concise statement regarding it is difficult and almost impossible. It may perhaps be best defined as the awakening and implanting of those ideals, attitudes, and affections in the young life which will result in the most complete allegiance to Jesus Christ, and the fullest usefulness in the service of humanity.

A religious educator deals with phases of life where mistakes are costly and sometimes irretrievable. Experience has shown most of us that the greatest suc-

cesses in life do not come by haphazard. There is still in some quarters, it is true, too much expectation that goals can be reached by artificial means which ignore the true character of the educative process. Some, in their eagerness for spiritual results, have attempted short cuts that ought not to be taken, and have tried to push their way through gates that are not open. The wise teacher will realize that nothing short of the best methods will do in dealing with the unfolding life. Let the facts be clearly and squarely faced. In an unfolding soul, peril and possibility are both at their highest; therein lies the charm of the work as well as its peculiar importance. No sensible person would care to place costly and fragile china in the hands of one who was unaware of its value; nor would a fine mechanician allow untrained hands to manipulate his delicate machinery. A lover of roses would never dream of putting his garden into the sole care of one who neither understood roses nor cared to know about them. Our Master stressed this very idea when he said: "Are ye not much better than they?"

One guiding principle that is recognized as fundamental throughout this volume is that of the enlisting power of interest. One who cannot interest a pupil cannot possibly draw him into touch with better things. Religious education is founded on this principle. Its recognition explains the prominence given in these studies to the story as an important method of education. The emphasis laid by modern educationalists on the story is explained by this fact, that the story method of teaching, rightly used, is the most certain of all methods to capture the interest of the scholars. It will be seen, as we proceed, how the story method reaches all the various activities of the mind in a unique manner, so that the dictum of G. Stanley

Hall is incontestable, that "of all things a teacher needs to know, most of all he needs to know how to tell a story." That which cuts so deeply into memory and that liberates such a wealth of emotion must be made our great auxiliary in religious education.

I

MIND AND BODY

What is mind? This is one of the oldest problems of the world, and we are very little nearer a solution of it to-day than were the thinkers of the ancient world. Certain we may be that the mind is not material, and yet just as certainly it is closely connected with the physical frame which is material. Nothing can take place mentally, so far as we know, apart from the brain, which is a lump of grey fleshy matter. So closely connected are the mind and brain that the only intercourse that the mind has with the world outside us is through the brain. That much is clear to all of us, but if we ask how the brain conditions the acts of the mind, "we have," says James, the great psychologist, "not the remotest inkling of an answer to give." So absolute is the connection between the mind and the brain, that a mere touch on the latter in the right spot can turn the wisest of men into an idiot.

1. Mind and Brain.

Of these two parts of ourselves, mind and brain, beyond all question the greater is the mind. In asserting that the brain is the vehicle of the mind, it does not at all follow that the mind ceases to exist or has no existence separate from the brain. Mind may be, probably is, indestructible, and the brain is merely the temporary means whereby it expresses itself in relation to the physical world about us. The latest philosophical theories lean to the point of view that con-

sciousness, which is another term for mind, is larger all the time than the brain with which it is associated. Brain does not even seem to be essential, for there are creatures far down in the scale of creation which have no brain, but yet have consciousness or mind, though of a very low type. Bergson asserts that "there is infinitely more in a human consciousness than in the corresponding brain," and "the mind overflows the brain on all sides, and cerebral activity responds only to a very small part of mental activity."

Well, there is the problem, unsolved and apparently insoluble. All that we may be sure of is that we have a brain, and that we have a mind. In some mysterious way these two are temporarily associated, and while philosophers and biologists and such people discuss the mysteries of that association, we ordinary folk may take it for granted.

The way by which the outer world affects the mind, then, is through the brain, whose intercourse with the external world about us is carried on by means of an intricate and delicate system of nerves. These nerves are tiny threads or filaments which connect every part of the body with the brain, and are especially associated with the five senses, sight, hearing, touch, taste, and smell. There are two sets of these nerves: the sensory nerves, which carry information in to the brain from the outer world, and the motor nerves, which carry messages in the opposite direction from the brain to the muscles and organs of motion, such as the hands and the feet. One of the best illustrations of the use of these twin systems of nerves is that which likens the brain to a great central telegraph-office, into which run a mass of wires carrying messages from all over the world; while a second set of wires is throbbing incessantly with outgoing telegrams. The brain, then, is

the telegraph-office, receiving and despatching a mass of messages compared with whose volume the greatest telegraph-office in the world has a light task. What happens within the office we shall see in due course, for it goes without saying that the office has its operators at work, and is not a mere automatic registrar of the messages that come in.

2. The Great Auxiliaries of Mind.

Through the five senses, then, impressions are received by us, and, in an unending stream, are transmitted to the central office to be dealt with. These impressions are called Sensations, since they are received by the senses, and all our knowledge is built up out of these sensations flowing in upon us through those gateways. There are also other sensations of less importance that are carried to the brain, but which do not enter by the five senses. They are termed organic sensations since they arise from the body itself, and are such as hunger, thirst, fatigue, stifling, and exhilaration.

The five senses are marvellously delicate machines, well adapted for the important task of discerning the different happenings in the world around us. It would be difficult to say which of them is most wonderful and useful. Those of taste and smell may perhaps be regarded as the least important of the five, for they are far less continually occupied than the others, and the information they bring is usually of a less significant character. And yet they each give us a great deal of pleasure, and both are occupied in acting as policemen, warning us of dangers to be avoided, and thus saving us from many disasters.

Sight and hearing are our great auxiliaries in the unending task of gathering knowledge. Except during the hours of sleep they are never at rest, and they

are not altogether quiescent even then. The organs by which they secure their impressions are among the most complex structures in the whole realm of Nature. They are so delicately adjusted that they can discriminate the slightest shades of difference in the objects or sounds perceived. They are the finest commentaries on the expression in the 139th Psalm: "I am fearfully and wonderfully made." Doctor James Stalker indicates the delicate adjustment of the various parts of these organs in a fine pictorial passage. He says:

> Every one, while walking by the seashore, has lifted a shell to his ear; but not every one may, in so doing, have noticed how like each other are the two things which he has brought into contact. The external ear, with its curious irregular convolutions, bears a remarkable resemblance to a shallow, open shell; and there is an internal ear, which bears a considerable resemblance to one of those elongated, spiral shells, terminating in a point, which may also be picked up on the seashore. . . . When the sound is gathered in the outside shell, it passes inwards, till it comes to a membrane stretched across the passage, when this membrane vibrates, as does the top of a drum when it is struck; hence its familiar name—the "drum" of the ear. On the inner side of this drum the sound is carried forward by means of three tiny bones, called respectively, from their shapes, the hammer, the anvil and the stirrup. The innermost of the three, the stirrup, when thus agitated, knocks or kicks at a kind of window, where the message is taken in. Beyond the window, the new carrier is a tiny pool of water. It is well known how water aids the transmission of sound; and of this facility advantage is taken in the ear. Still further in, there is the most marvellous of all the parts of the ear—literally, a musical instrument of a hundred strings. The strings are nerves, so slender that a microscope is required to see them; and the fingers by which this fairy piano is played are the waves of the lakelet just referred to. Finally, the nerves, throbbing with the messages received from the outside, stretch inwards to the brain.

The eye is, if anything, still more marvellous than the ear, receiving the impressions from the outer world

almost exactly as is done by the sensitive plate of the camera, and then transmitting these photographs to the brain, by means of the optic nerve, a very busy part of our anatomy.

Touch is the most universal of these senses, inasmuch as each of the other four are modifications of it. For it is only as the vibrations that pass along the waves of ether touch the eye, the ear, and the nose that we receive sensations at all. By the sense of touch, however, we generally mean those contacts with things about us that inform us whether they are hard or soft, rough or smooth, cold or hot, heavy or light. These sensations may be received by any part of the body, but the tactile nerves are more concentrated at certain spots of which the finger-tips and the lips are perhaps the most noteworthy.

From these five senses the impressions pour in to the brain in a steady stream, and are received in cells which for that reason are termed sensory. A second set of cells, the associative, connects up with the motor cells, from which go forth the commands for action. When a fly settles on my nose it causes a tactile sensation which is immediately registered in my brain, and sets up an intricate set of mental processes into the description of which we are not yet prepared to enter. Then with lightning-like rapidity the impulse derived from them emerges through the motor cells in the form of a demand for action, a message is transmitted to the muscles of my arm and hand by a motor nerve, and my hand rises up and flicks away the fly. Thus the incident is practically closed. This sort of thing happens so frequently that the motor nerves are tingling with vibrations all the time, and yet, strange to say, the messages never get confused. The command to move the little finger of the right hand does not by

mistake operate a thumb, nor does the desire to wink my eye cause the nose to twitch instead. With such great precision, moreover, do these orders of my mind get carried out that down to the smallest details they can be relied upon. The amount of force required to use my fork is so nicely regulated that I do not find the energy required to reach my mouth running short, nor, on the other hand, do I jab the prongs into my tongue in a way that might cause mishap. My voice is raised just sufficiently to fulfil my purpose, and I do not find myself by mistake shouting in the ear of my friend when I meant to whisper a secret to him.

So wonderful then are these physical instruments through which the mind works. They are only dwarfed in marvellousness by the processes of the mind which they awaken. If it be felt that this mysterious energy and personality that we call mind is limited through having to use servants in order to express itself, at least it has at its disposal the most wonderful servants imaginable.

II

THE BEGINNINGS OF MIND

We have seen that the sources from which the mind receives its information concerning the world about us are the five senses, whose sensations are registered in the brain in the form of impressions. These sensations or impressions are the basis of mind. Just as everything in the material world is composed of units which we may speak of as atoms or electrons, so the mind is composed of units which are sense-impressions. All intellect, feeling, will, and character are built up out of these. The brain thus supplies the raw material upon which the mind works, and out of which so wonderful a structure is produced. The complicated operations of the mind we shall consider in order, even though we cannot offer any adequate explanation of what the mind is. A very good illustration may be taken from electricity. Edison tells us that he can give no satisfactory definition of electricity; it is a mysterious fluid of whose essential nature we can discover next to nothing. But the laws of its working may be studied and this veiled servant used with very good results. So it is with the mind. The fact that its essential nature is swathed in mystery does not in the least prevent us from obtaining a very thorough understanding of its modes of operation, and from using them in our religious education to the great advantage of our scholars.

1. The Divisions of the Mind's Activity.

In order to explain the divisions of the mind's activity, Doctor Stalker used the illustration of an arc,

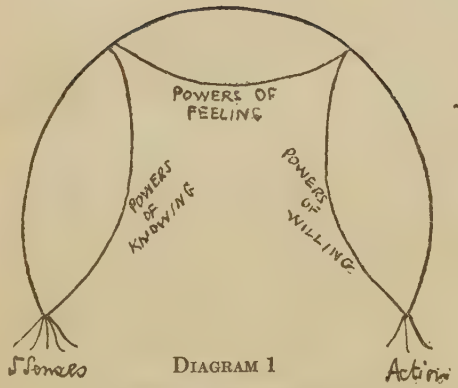

DIAGRAM 1

ARC REPRESENTING THE MIND

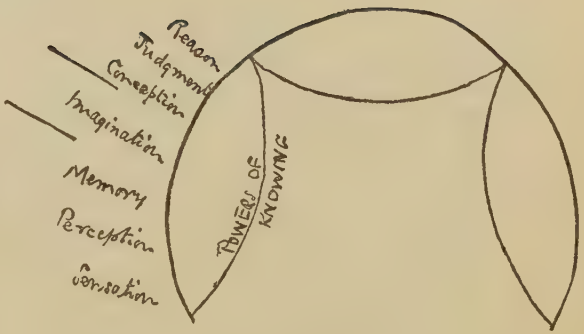

DIAGRAM 2

MAIN ELEMENTS OF THE POWERS OF KNOWING, OR THE INTELLECT

and this we shall transfer into diagram form. (See Diagram 1.) This diagram, suggesting as it does an incomplete thing, a part of a circle, may be taken to include all the workings of at least the conscious mind; and these we divide into three main sections of Knowing, Feeling, and Willing. Into each of these chief mental divisions we shall gradually fill details, as we travel through the history of an impression from the moment it enters the brain through one of the five gateways to the time when it emerges as a consciously motivated piece of action or conduct. It must be noted, however, at this early point that the sections themselves are somewhat artificial, for the mind is a unity, and all its functions are working simultaneously, and there is no great part of it which is not in action all the time. But to secure an understanding sufficient to help us in our tasks, we must take the liberty of analyzing it, piece by piece, just as though Memory and Reason and Feeling and Willing were processes quite separable from one another.

2. The Process of Perception.

The first of these three main divisions is that of Knowing, or the powers of intellect, of which there are seven principal aspects. (See Diagram 2.) The first of these we have already noticed under the term Sensation, and the next, almost inseparable from Sensation, is Perception. To grasp the significance of this act of the mind, let us recognize that in the formation of even the simplest forms of knowledge there are two main elements—the perpetual stream of impressions flowing into the brain and mind, and then the mind dealing with these. The first is passive, the second active. In the first the mind is merely the recipient, in the second it is at work on what it has re-

ceived. All this mass of new knowledge that is entering the mind comes in the form of pictures or mental images. This term, *mental image*, is evidently correct when used of visual impressions, for when we have seen a tree, for instance, if we shut our eyes for a moment we can see it again. But it is believed that auditory and tactile impressions also are received in the same general form, so that *mental image* is spoken of as being the best description of the way in which an impression is grasped by the mind. It is this process of constructing a mental image that is called by the name Perception, for the image is *perceived* by the mind, the vibrations of the nerve being recognized by the mind as having a certain meaning.

This will be clear if we revert for a moment to the original illustration of the telegraph-office. When a message is flashed along the trembling wire it records itself with that clicking sound familiar to all who have stood by the side of a telegrapher at work. But the clicking, though interesting, is utterly unintelligible to the majority of us; while to the clerk, trained in the Morse code, its meaning is perfectly clear. The whole apparatus would be of no value unless there was such a person to recognize the meaning of the ticking sounds. Even so, within the mind, there is a mysterious but effective power by which we recognize what we see. The camera records a face, but it knows nothing of what it sees. The eye and its optic nerve record a face, and it is recognized as a face by this marvellous power within, analogous to the clerk in the telegraph-office. It is at that point that the transition occurs from material to mental, from the tangible to the intangible. And of all the strange processes we shall have to consider as we travel onward there is perhaps none so utterly mysterious as this, in which the material

impression becomes a mental image. What is this power that recognizes the physical vibration and gives it a name? The only answer possible to the question is that it is that indefinable essence of personality with which each of us is endowed, and which makes every one of us a living soul, separate and distinct from all others in the world.

3. The Birth of Ideas.

The thing perceived is termed a *percept*, but the word in more general use is *idea*, which though less scientific and accurate is more readily understood.* Thus ideas are born, the material for many diverse kinds of mental activity; and the mind has commenced to work.

Every new image perceived, each new percept, adds to our stock of knowledge though ever so slightly, and trains our powers of perception to a higher degree of competence. For it must be plain that any new impression depends to a large extent for its recognition upon what we already know. For example, a baby sees a sewing-machine, and while the object makes some slight impression on his mind, he does not perceive it to be what it is. It is in all probability, to him, simply a dark thing that makes a noise. Gradually, with accumulating knowledge, he begins to understand what he sees. The first time he sees an egg he tries to understand it in the light of his previous experiences, and calls it a pretty ball. Many of the

* Psychologically considered, the idea succeeds the percept, and only comes into being when the mind actively works upon a percept and reproduces it. In such cases we have not only the original impression, the percept, but also an *idea* of it, the mental reproduction of the percept, as it were. To illustrate this, take almost any one of the myriad perceptions of daily life. I see a new flower, for instance, and the percept in my mind presumably is an exact photograph of the flower. But the idea I retain of this flower is rather different. Some details are clear and accurate, some are blurred, others are lost, while others again are exaggerated. So that the idea does not correspond exactly with the percept.

impressions received, however, must be vague to the point of being meaningless and therefore valueless. Yet each object seen and understood adds to the store of knowledge by which all new objects will be perceived; so that it is true that no experience of this kind leaves us exactly where we were before. We are ever changing, and the change is decided by the fresh ideas that are allowed to enter our minds.

4. The Importance of Right Religious Percepts.

The bearings of these facts upon our religious teaching are evident. Let us notice some of them. We have to realize that the child is always receiving impressions, though not necessarily consciously receiving. He is learning even when we do not think we are teaching. Consider the connection of this with the service of worship in the Sunday-school. New ideas are entering the receptive mind of the child, are being interpreted to the best of his ability, and are rapidly modifying his views of life. The child can never be the same again; an experience of worship in the Sunday-school has modified his whole nature, be it never so slightly; whether it be for good or for bad depends upon what we have done in his sight. His future attitude in that direction is dependent upon the impressions he has received.

Consider, too, the importance of the sort of religious percept we give him. The nature of thought is determined by two things, the kind of impression we make on the sense-organs, and the kind of reception it meets with on arrival in the mind. So if the new idea is to be of large value it must be impressive. The strength of the impression will very much determine the kind of reception it meets with in the mind. Vague impressions produce vague ideas. Consider that fact in con-

nection with much of the "religious instruction" given, in which the material is so vague and strange that the child's perceptions are utterly hazy. What conception of deity was in the mind of the boy who, after hearing God referred to in the Parable of the Pounds as an *austere* man, asked casually afterward why He sold *oysters?*

Another matter worthy of note is that the first ideas on any subject must have tremendous importance, for they color all future conceptions. Doctor Jowett tells how he was terrified the first day he went to Sunday-school as an infant by a representation on the wall of a great, glaring eye, with the words under it: "Thou, God, seest me." He says that the idea of God as a sort of angry policeman persisted in his mind for years. It is no wonder that we have the proverb: "It is the beginning that counts"; nor that modern educationists say: "Life's greatest lessons are learned first."

III

THE ASSOCIATION OF IDEAS

We have discovered how ideas enter the mind; we have now to see what happens to them when they get there. Before going into the matter, however, let us consider a phenomenon which is of daily occurrence in our experience, and which will yield a suggestive line of approach to the problem before us. How often when the business of the day relaxes its hold upon me and I have a few moments' rest my mind indulges in revery! Freed from conscious control, it runs on, like a bicycle free-wheeling down a hill, and brings before me a series of past scenes and memories. I flit from place to place as on a magic carpet, and as I glide without effort from century to century, persons and events rapidly succeed one another in my mind—I seem to flutter like a butterfly, hither and thither, with no purpose or directed aim. A veritable kaleidoscope of the past is reproduced. But when I reassume control of my mental powers I discover that every thought in the long and varied series was vitally connected. My revery was really a chain of thought, in which there was nothing arbitrary or lawless, for upon conscious reflection I have no difficulty in seeing that each unit in the series was suggested by its predecessor. This indicates that the reappearance of ideas in consciousness happens according to law—the law known as that of the Association of Ideas.

1. The Earliest Grouping of Ideas.

Returning now to the point where ideas enter the mind, let us consider the matter in its earliest history.

The mind of the new-born baby is a blank so far as knowledge or ideas are concerned, the world about him being, in James's well-known phrase: "a big, blooming, buzzing confusion." Gradually single objects begin to acquire definiteness, and experiences become clear. One group of impressions—of comforting warmth, smooth feeling, etc.—is recognized as "baby's bottle," though the actual name comes much later. Other impressions begin to be recognized out of the

DIAGRAM 3 DIAGRAM 4 DIAGRAM 5

INDICATING THE ASSOCIATION OF IDEAS IN THE BABY'S MIND

surrounding confusion as mother, bath, bed, and such like. And so into the empty mind single ideas are penetrating. If we may for the moment picture the mind in the form of a circle, we may imagine a number of isolated dots beginning to appear in it, each representing an idea. (Diagram 3.) There is plenty of room in the empty mind, and these ideas can roam where they will, as did Adam and Eve in that first garden. The next step, however, in the mental experience of the baby is that certain of these objects in the buzzing world around begin to be associated together, for instance, mother and milk, bath and the joy of splashing; and just as the objects are associated in his experience so are the ideas in his mind. In this way the

commencement of a grouping of ideas is seen. (Diagram 4.) Odd ideas that do not find mates tend to drop into forgetfulness, and the most important places in the mind are dominated by the leading groups. Still another process has begun, the interlinking of groups of ideas. "Mother," for example, comes to be connected with many things—not only with those particular experiences of which she is the immediate source such as feeding and nursing, but with those others not necessarily maternal, bathing, playing, repressing, disciplining, and many more. And the very sight of mother is apt to awaken any one of these various ideas in the young mind, ideas that have little in common with one another save the connecting link of mother. Thus cross-associations form, and groups of ideas get connected up with each other. (Diagram 5.) These cross-associations may be likened to pathways that once made are never afterward entirely obliterated, and the conscious mind is always apt, when it as it were enters any group of ideas, to leave that group by one of these pathways, and so find itself in the associated group of ideas. Gradually as the child grows older the mind resolves itself into (*a*) large, dominant groups of ideas, (*b*) smaller and yet smaller groups, and (*c*) single ideas. Between all of these, cross-associations are apt to occur, but particularly between the more important groups which tend to monopolize the attention of the mind's owner. The single ideas have no associative pathways leading to them, or perhaps only a single unimportant one, and thus never, or almost never, reappear in consciousness.

2. The Connecting of Groups.

A new idea entering the mind has to become a mem-

ber of one of the existing groups, or at least to get connected up with it if it is not to drop out of sight. If it can secure alliance with an important group of ideas, it is likely to occupy a position of some prominence in the mind in coming days; just as a newcomer to a town is likely to be heard more of, if he has the good fortune to become connected by marriage with one of the leading families. Hence one of the chief elements in determining the relative position of a new idea in the mind is the securing of a good connection at entrance, either by being actually added to an important group of ideas, or by being closely cross-associated with them. Once an alliance of this sort has been formed, it will be discovered that each member of the group is loyal to the rest, and when it gets a chance of being recalled into consciousness, it will strive to carry its associates with it. There appears to be always a great desire on the part of ideas to regain, if but for a moment, the summit of consciousness, and a constant struggle is in progress within the mind to win the coveted honor.

Two principles may be stated as governing the recall of ideas to consciousness; one is that no idea comes up again into consciousness unless called up by some other idea, and the second that no idea leaves the mind without trying to call up some associated idea. And since each idea when recalled can remain in consciousness but for a brief moment, the process of recall is going on all the time. Thus we have explained the reason of our train of thought during revery.

3. The Laws of Association.

The laws by which association of ideas is controlled are known as the Law of Contiguity and the Law of Similarity. According to the first, things that entered

the mind about the same time are apt to recall one another. That is, they formed a friendship through happening to be accidentally placed together, and this friendship persists, just as we ourselves may long retain an acquaintance with a person we met casually on some journey, and with whom perhaps we shared some experience. One of the simplest examples of this is the fact that if some one in our hearing says *A B*, we are almost sure to think *C*, just because the letters *A B* and *C* have been connected in our minds through learning the alphabet, and not because there is any more natural connection between *B* and *C* than between *B* and *Z*. By the Law of Similarity, things which are like one another are apt to bring one another to mind. Thus, if I am acquainted with a man whose face seems to me to resemble that of a mouse, the sight of a mouse will be likely to recall him to my mind. Seeing an aeroplane, I am apt to think of a dragon-fly. It may be that this Law of Similarity is really only a variant of the Law of Contiguity, and so that that law alone governs Association, but into that debatable question we need not enter. Sufficient is it for our purpose to realize that beneath mental phenomena that appear arbitrary there are fixed laws, and that there are reasons for even the smallest acts of the thinking mind. The process of learning is to a large extent the forming of new associations of ideas, enlarging old ones, and combining groups into connected systems, in such a way that we may hope to be able to use them to our advantage. We shall see in a later chapter that these associative pathways are closely connected with feeling as well as with knowledge, and that the pathway most readily followed in a sequence of ideas is that which had originally most feeling connected with it.

4. Determining the Associations.

These laws of association indicate the importance of one part of the Story Method of Teaching—the Point of Contact. By means of an effective point of contact, a well-chosen introduction, the new story is connected up with some group of ideas chosen because of its acquired prominence in the mind, and thus the story is given a good start. If, because of its own natural interest, the story is flushed with feeling, the connecting pathway is likely to be used frequently in days to come.

Religious teaching that is wearisome is apt to get linked up with disagreeable ideas, and the more intense the feeling of boredom, the more frequently will any remembrance of religion or of religious teaching recall the sense of nausea that was originally associated with it. Thus actual harm may be the direct effect of teaching which is intended for the good of the recipient.

Because of this we should seek in our religious use of the story to *associate deliberately* the moral essences of the story so indissolubly with the interest of it that there will be no danger of their drifting apart, perhaps even into entirely antagonistic systems of thought. "Never mind the moral, teacher, tell us another story," represents a habit of mind to be guarded against, in which the child, with native ingenuity, has learned to sever the interesting story from its neighbor the moral, and to refuse the artificially constructed bridge built between the two. The properly-told story avoids this catastrophe by having the moral essence an indissoluble part of the story, thus securing for it a share in all the glory and the high connections which the story has acquired. Take for instance the story of the shipwreck of Paul in the twenty-seventh chapter of Acts.

If well introduced and well told, that unique story of bravery will thrill the scholar, and with it as an evident motive and explanation of its grandeur will go the description of Paul's complete trust in God, and this very definitely moral teaching, being so plainly part of the story, will not only enter the mind without opposition, but will share in all the advantages of the story itself.

5. The Place of Illustrations.

One other method used in teaching may be referred to in this chapter, that of Illustration. This device is usually explained by the claim that it sheds light upon some detail which is not clear in itself, explaining the unknown through the known. Psychologically considered, the illustration effects this by linking up the "dark" detail with some group of ideas already in the mind. The serious limitations of Analogy will be seen when we consider the faculty of Reason; but here we may notice that the value of illustrations in a long "lesson" is that they fasten the teaching on to *various* groups of ideas in the mind, very much in the way a curtain is held up by rings at regular intervals in its breadth.

IV

THE MEMORY

The unceasing stream of impressions that flows in upon us through our five senses leaves its traces upon the mind, and these traces are retained by what we call Memory. Some of them remain on the surface where they may be recalled, while others, the great majority, seem to lose themselves deep in the structure of the mind. They certainly are not readily accessible. Yet what a multiform thing is this Memory —a blend of scenes, facts, ideas, thoughts, faces, sounds, actions, smells, and feelings. "Nothing goes unrecorded. Everything makes its impression on that delicate receiver." Memory thus binds our present experience to the experience of the past, and by this means knowledge grows. There could be no building-up of knowledge unless there was the power to retain what is received. The past would scarcely exist for us unless there was Memory; and without it I could not even know myself to be the person I am. The familiar rhyme may make the old woman say:

> "I know that I am I
> When my little dog wags his tail";

but we could not get far if we were dependent upon mere external evidence of our personality.

1. The Three Processes Involved in Memory.

That which we call Memory, however, is not a single or undivided process. Rather is it a rough grouping of several distinct activities. Three processes at least are distinguishable—Retention, Recollection, and Rec-

ognition of the ideas recalled. These three terms furnish a description which corresponds roughly to the facts of memory. But they are, of course, used loosely and pictorially, as if there was a living creature within our minds, a clerk, as we have suggested, who deliberately controls the processes. There is really no such clerk, and though for the sake of clearness we may use terms that suggest such an explanation, these are merely indicative of aspects of the mind's activity as it responds to the stimuli of every-day life. Still, such terms are more understandable commonly than the complicated explanations given in manuals of psychology.

2. Retention.

Retention is perhaps the most remarkable phenomenon of the mind. We have hardly a glimmering of understanding yet as to the method by which we keep hold for years and years of the objects that have been once present in consciousness. Consider, for instance, the tremendous extent of the memory of a man of great learning. He has had unique opportunities of acquiring knowledge through books read, lectures listened to, travels undertaken, and acquaintanceships enjoyed; and much of this knowledge he is able to reproduce at will. Where is the record of these experiences stored? Various theories have been advanced to provide an answer to this question. One is that there are multitudinous cells in the brain cortex or covering, each of which contains a single impression. But is this possible? Even if those cells were the smallest conceivable, their infinite number would require far greater holding capacity than that afforded by any cranium. Another theory is that of tiny pathways made across the brain. But here again there is a physical difficulty; for pathways or traces multiplied

infinitely would erase each other. A third explanation is that each impression received creates a tendency to think that impression again as an idea, and so a habit is formed of reproducing that idea. This may be the true explanation, though the mind reels at the attempt to imagine such an infinitude of "mental habits" as is necessary to explain the memory of a person of average culture.

So we find ourselves once more in the realm of mystery, and all we may be sure of is that we do retain prodigious amounts of the impressions of our past experiences. Many of these memories we keep by us for regular use, some we store in a safe place in case they may be wanted, while others pass beyond our control. We may consider the mind as having somewhere, in some way, a vast storehouse where memories are kept for future use. This is known as the Subconscious or Subliminal, and we shall deal with it more particularly a little later. But here, conceiving it as a vast, silent region where the records of past experience are retained, we may regard it as being composed of successive strata or depths. (Diagram 6.) The largest groups of ideas possess the topmost strata, claiming "a place in the sun" for themselves, while the underlying strata are occupied by smaller and smaller groups of ideas of successively less importance. At the bottom or the outermost fringe are to be found those accumulations of single and almost unrelated ideas which have no claim to a higher position, as we have seen in the previous chapter.

3. Recollection.

The process of Recollection is almost as mysterious as that of Retention. It takes place, if we may again resort to illustration, on a small stage erected at the

summit of the Subconscious, and on to which past experiences are brought as they are required. Sometimes recollection is active and purposeful as when we forcibly recall the time of a train or the name of a person. At other times it is passive, as during revery, when a train of ideas lightly follow one another according to the law of association, or when an ex-

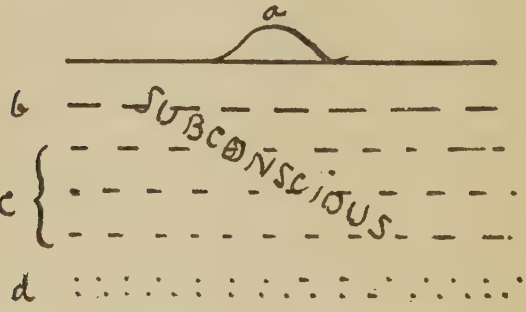

DIAGRAM 6

a. STAGE OF CONSCIOUSNESS
b. LEVEL OF PROMINENT GROUPS OF IDEAS
c. LEVELS OF LESS AND LESS PROMINENT GROUPS
d. SINGLE, UNRELATED IDEAS

ternal stimulus, a chance experience, calls up from the depths memories of the past. I may be, for instance, traversing a road I had known well during childhood, and at each turn of the way a host of forgotten images come rushing back unbidden into my mind. Such is Recollection.

4. Recognition.

Closely allied with Recollection is that other mental activity, Recognition, the faculty that sits as it were on the platform of Recollection and perceives the

things remembered. A number of interesting problems are involved in this double process of Recollection and Recognition. Do we *recall*, for example; and if so, *what* do we recall? Some recent students of psychology are doubting whether we actually recall anything, and suggest that we are merely repeating a mind process, a mind habit, contracted previously. This may be so, and yet the race of men will still *say* that they recall. But what do we recall, impressions (percepts) or ideas? Perhaps both. Would it be true to say that when we *recognize* a face or the picture of a mountain we are recalling a perception, and when we *remember* some one or something we are recalling an idea or a group of ideas? Whether these are two processes or one and the same, the principal fact for us is that we do recall past experiences. By a sufficiently intense and loud summons we can bring back facts which have laid dormant in the mind for years. But not always. We are continually having the experience of vainly endeavoring to recall a name or a fact which we are perfectly sure we know. "It's on the tip of my tongue," we say, but it comes no further. William James has given an interesting suggestion as to what happens in such a circumstance. He says that the summons is so urgent that there is a general movement upward of all ideas which are at all similar to that called for, and because of the general response, they "jam" at the doorway, and none can emerge. Half an hour afterward, perhaps, when the block subsides, the fact wanted comes sauntering into the mind, and you exclaim: "Miller, that's the name!"

5. Can Anything Be Permanently Forgotten?

Another interesting problem that arises in this connection is whether all is recallable? If every impres-

sion is perceived and makes its record within, can anything be permanently forgotten? It is manifestly impossible to dogmatize on such a point, but there are certainly strong indications that every impression is retained in the mind. We have all of us been startled, time and again, by the sudden recollection of an experience that happened long before, and of which we had, up to that moment, not the slightest remembrance. Dreams, scientifically analyzed, prove the existence of memories which have never come consciously on to the stage of recollection. In the mind of each one of us there is a lonely space, almost abandoned of consciousness, the first four or five years of life. Here are found merely a few faint memories standing out against a black void, disconnected even with one another. These few details represent all our "memories of babyhood." Yet the psycho-analysts have proved conclusively that there are large stores of memory of those infantile days existing within, and from these is drawn a not inconsiderable amount of dream material. The classic illustration of the permanence of even unimportant memory impressions, however, is that of the illiterate French servant-girl in the hospital in Paris who, during delirium, gave out in perfect cadence and accuracy certain of the psalms in Hebrew which she had heard her master reciting in his study years before.

The art of forgetting, however, is an important part of Nature's economy; for if we remembered every detail of life equally we should be snowed under by the mass of unimportant ideas arising in our minds at every summons, and we should find ourselves unable to "think through" on any subject. We forget in order that we may remember; that is, we forget the majority of percepts so that we may be able to recall

the necessary minority. Nature sees to it that of the mass of impressions that enter the mind ninety-nine per cent sink into oblivion at once, while of the remainder only a few are sufficiently emphasized to be recallable after the lapse of a few days. Even in the case of those that are held in conscious memory, that is, in the upper strata of the storehouse, there is a process of fading going on. Outlines become blurred, until nothing remains but a shadowy outline of the original. These outlines may be sharpened up again by renewed perception of the object, but the process of fading is almost universal, its thrall being felt by all but a favored few of the ideas in the mind.

6. Natural Laws of Memory.

From all this it appears that there are natural laws of memory, according to which selected ideas remain in consciousness, or at least close enough to the summit of the subconscious to be recallable at will; and that among those favored few some at least preserve their outlines clear and accurate, and are largely immune from the fate of fading away. If this is the case it is plainly of prime importance to us as religious educators to know these general laws according to which ideas "tend to persist," and to utilize them fully in our training. Two of these laws which are of supreme importance may be stated thus:

(*a*) The deeper the impression, the stronger the retention.

(*b*) New ideas must be associated with old.

The latter of these we have already considered. The former derives its validity chiefly from two sources. One of these is that when a very deep impression is made by the "entry" of an idea or group of ideas, it is plain that the mind is attending very fully to these

newcomers, is indeed occupying itself exclusively with them, and thus they secure an advantage analogous to a "favored-nation clause" in a treaty. The other source of strength is that such entrants are usually suffused with feeling. Now every group of ideas in the mind contains more than mere ideas, for each has a certain "feeling-tone" connected with it. When I recall a certain accident in which I figured I shudder with dread almost as great as that in the original experience. When I remember my friend I feel a certain glow of pleasure in the memory. And so every group of ideas has its own feeling-tone, and the intensity of the feeling-tone is a large factor in the relative prominence of the group in the mind. In this respect feeling is of somewhat the same value to ideas as popular reputation is to citizens in a community. These two general laws of memory explain the significance of the phrase, "the golden-memory period of childhood." In early childhood, say up to seven or eight years of age, facts are remembered chiefly through impression, in later years chiefly through association; but in the years eight to sixteen they are remembered by both means. This dual opportunity never recurs.

7. The Impression Value of the Story.

The greatest single instrument in education for making a deep impression accompanied by a vivid feeling-tone is the Story, and this is, therefore, rightly regarded as the chief means of religious instruction in early years. The little child in the Primary Department is almost entirely dependent upon the Story for the materials of religious instruction, and whatever makes a deep impression on entry into the mind must thereby acquire a considerable prominence, since large groups of ideas are still few and far between. In the

Junior Stage (eight to twelve) the Story still has enormous influence, for right up to his teens he is still more a creature of Feeling than of Reason. And even in early adolescence it would be difficult to overestimate the influence exercised by the Story that thrills.

8. The Value of Memory Work.

Apart from the Story, or allied with it, actual memorizing will be seen to have considerable usefulness, *provided that the laws of memory are taken into account.* A few general remarks may help in this connection. The value of memory work is greatly increased when its meaning is thoroughly appreciated. Of course, a child, especially a very little child, can never fully understand the meanings of the memorized words if they are of a sort likely to be of worth in after-life. But unless he can understand at least the primary meanings of the passage it is almost certain that he should not be learning it yet. Visualization of the ideas contained in the passage, wherever possible, is a very important factor. For instance, before learning the 23d Psalm, the scenes in the successive verses might be vividly pictured by the leader. That psalm, like so many of the great passages of literature, is instinct with actual life situations and lends itself admirably to such treatment. Thus the memory work may be preceded by aroused feelings, and the child be made to love what he learns. Then, too, what is learned must be memorized with absolute accuracy—ninety per cent accuracy is useless. Frequent rehearsal of the passages learned will help to keep the outlines sharp. It goes without saying that the passages chosen for the purpose should have real beauties of their own.

The weakness of catechisms is apparent. Being con-

densations of truth expressed in abstract form, they are uninteresting to the child, and usually un-understandable. They contain no pictures; what usefulness they have lies in the systematizing of truth when its details have been welcomed and grasped. This, of course, is a mental process of adolescence.

In Christian education, with respect to memory, we may liken the mind to a great picture-gallery. There are hung all the pictures that have most impressed the mind, and these stain and degrade, or ennoble and beautify according to their kind. Those accepted for permanent hanging modify the mind, and none so received leave it unchanged. In later life these pictures will be recalled frequently, whether they then be delighted in or dreaded. One of the aspects of the task of the religious educator, then, is to secure the places of greatest prominence for the Bible stories, for those vivid presentations that are calculated to exercise a ministry of healing for all the days to come. And so far as memoriter work is concerned, he will do well to replace the scrappy and slightly-connected "Golden Texts" by the great passages of Holy Scripture, which are unique in the world's literature.

V

THE IMAGINATION

In Memory we saw, stretching away into our minds beyond our present consciousness, "a vast, silent region of unconsciousness, where past experience is stored." At the summit of this region of unconsciousness we imagined there to stand a platform to which Recollection has the power of summoning any of the memories within. But there is another power of the mind that has the right to recall to that platform those stored-up treasures—Imagination. There are great differences between these two faculties of the mind, closely connected though they are, and though they deal with the same materials. Memory shows its excellence in reproducing past experiences exactly in the forms in which they were originally received; whereas Imagination reveals its strength in that it transmutes these stored-up images into fresh shapes, some of which were never seen on land or sea. Another difference between these two faculties lies in this—that whereas Memory proper deals more with the *ideas* of past experiences, Imagination concerns itself chiefly with the *sensations* that lay at the back of the ideas. Indeed, Imagination might be said to be, on its basal levels at least, a memory of sensations. But it is more than the power of reproducing sensations with their thought-feeling content, for, having the power to weave out of the memory material fresh combinations, it rises into the mysterious realm of invention and creation.

Imagination is really a many-sided faculty. The tendency to-day, with some psychologists, is to look upon it as one of the great divisions of the mind, co-equal in importance with intellect, feeling, and will. They suggest that it is a new continent of which we have hitherto known but the seaboard. Whether that is the case or not, exact definition is impossible. But definition is also unnecessary, for we all possess imagination, and are perfectly aware that we possess it, even though there may be areas and functions of which we are barely conscious, and even though we may make a poor use of it.

The simplest form, perhaps, of Imagination is Dreaming. It is true that dreams are more than Imagination, and that they have significant and even sinister elements which take their rise in quite other powers of the mind; but the fantastic shapes in which objects appear in those nocturnal flights betray the activity of Imagination. Another form in which this faculty shows itself is in Revery, or Day-dreaming; for though, as we have seen previously, Revery is accounted for physiologically by the association of ideas, there is always present, to a certain degree, the creative power. We build castles in the air, and as we bring things to recollection, imagination is almost always assisting.

1. The Imagination of the Child.

These, however, do not constitute the real work of Imagination, but are mere by-products. Imagination is most truly busy when the mind is most alert. We see it with greatest clearness in the little child, where Reason is still so undeveloped and uncertain as to place few checks upon the power of fancy. Early childhood is the age for dreaming, when the world may be decked out freely with the gay colors of Imagination

just because there are none of the mental limitations of later years. See that child playing with a few bits of sticks and rags—they are kings and queens and courtiers and soldiers! Untroubled by suggestions of incongruity, he sees as alive what to us is dead, and in a moment, with a marvellous facility that we may envy, he has slipped out into a wonderland into which we have no access. To him it is a land of reality, not of make-believe, and his sympathies are expended prodigally upon the transformed objects of his environment. One boy, aged five, was carrying a doll when an acquaintance of his father's passed by, taking his two sons for a stroll. He smiled good-humoredly at the lad, saying: "Shame, a boy carrying a doll!" The little fellow's eyes filled with tears, and he exclaimed: "Are you ashamed of loving your little boys?" Another little lad of similar age was playing on the carpet with his army of tin soldiers, when his mother, who was sewing, said: "Would my little darling like to go into the other room and bring my scissors?" "I'll go and bring your scissors," he replied disgustedly, "but don't call me 'my little darling' in front of my soldiers."

It is difficult for us to realize the intensity of the imagination of this early age, but it may be measured by the necessity we are under when retelling a story, of sticking absolutely to the details as previously given. "No, it wasn't a green cap, it was *blue*," will burst forth the shocked exclamation, if we dare to wander from the beaten track.

2. Adolescent Imagination.

As the child grows on into adolescence the character of the imaginative life changes, but not its intensity. The marvellous vivacity of this function in early child-

hood is equalled by its buoyancy and virility in adolescence. Realms that were unknown to the little child are now explored, and there is a glow of human interest in the imagery of the adolescent far beyond anything seen in earlier years. Indeed, the fertility of the imagination in the early teens is apt to hinder the functions of the powers of reason, and the youth is impatient of the restraints of calm judgment. Day-dreaming is at its height, and life appears entrancing. He revels in stories of daring and achievement, because in these life is seen at its strongest—there are glorious moments and thrilling incidents for which his own daily experience affords no scope. He lives in his hero, and exchanges for a brief hour the gray hues of ordinary life for exciting feats and crises that are satisfying.

Later adolescence brings a steady increase in the control of imagery by the higher rational powers as well as by the widening of experience. The fancies of the boy or girl are curbed and harnessed to practical ends; and the castles built in the air are nearer to life and therefore proportionately more valuable. Thus imagination remains as the most virile power of the mind through all the years of immaturity, providing its possessor with the opportunities of creative activity, and stimulating him to enter new worlds of thought and aspiration.

3. The Training of the Imagination.

There are differences, of course, in the types of imagination found in various children. Some seem to be matter-of-fact young persons incapable of rising buoyantly to a fancy. But while the play of imagination is far from uniform in children, it would obviously be wrong to say that some of them have none of it.

One thing that modern research has made clear is that a child's imaginative life may be dominated by a particular order of images, that he may live in a world of sounds, or of colors, or in a world of movements. This variability of imaginativeness is apt to lead superficial observers to wrong conclusions. Still, that there are deficiencies in the power of imaging is certain, and these may apply to the brilliancy, the definiteness, or to the extent of the visual images. The possibilities, therefore, of training the imagination are of peculiar importance to the educator. Absolute deficiencies must, of course, defy development. A blind man, for instance, may become an artist, at least in words, but his pictures will have no colors, for the imagination does not create new elements, but merely builds past experience into new relations. With the vast majority of children, however, it is not so much that there is absolute deficiency as that there is defect. Thus there is possibility of education and training in this particular. A wider acquaintance with pictures, plans, and colored diagrams will help in ordinary class work in the day-school, on the principle of multiple impression. Play of the right sort is a great training-ground for imagination, even though the child is absolutely unconscious of its worth in this direction. The essence of such training consists often in acting a new situation, placing oneself in a new position and facing the possibilities contained in it. The girl who plans out a tea-party for her dolls, or the boy who captains a pirate gang are both using constructive imagination, and may unwittingly be doing a great deal for themselves thereby. In active romancing, again, the powers of imagery are being developed; while in the intense mental activity that accompanies the hearing of a thrilling story the imaginative faculty is growing as in a hothouse.

Even when the words used are not fully understood, all is not necessarily lost, for the imagination leaps on, giving them fanciful meanings, perhaps, but unwilling to linger over such obstacles in the path.

4. The Uses of the Imagination.

The uses of imagination are great and manifold. Popularly it is thought to be opposed to practicality, and is set down as the mother of day-dreaming in the worse sense of that term. But that is merely the degeneration of that faculty. Rightly used it is the very antidote to indecision. It stirs the mind, it fills the feelings and brings us within actual sight of what we covet. Imagery is the great instrument of education, and "make-believe" with children is a thoroughly practical attempt to imagine the real world, and to understand what actual life is like. Thereby the hold on reality is increased.

Imagination, too, is necessary for full perception, for to see objects merely as objects is far below our privilege. We may see things as lit up with all their hidden possibilities and potentialities. Imagination often interposes a rosy medium between sight and the object seen so that the object is transformed. Thus arises poetry; and every child is akin to a poet. When the little girl calls a star God's eye, and dewdrops tears, and the fleecy clouds the streaming hair of the angels, is she not approaching the genius of poetry? If half the energy we spend in making children learn were spent in enabling them to see, to image perfectly, greater results might be seen in our education. It is for this reason that so much stress is now being laid on the story in child-training. The freest range of imaginative activity is storyland, where the energy of the mind is detached from the actual environment and

liberated for ideal construction. The story widens the child's vision and stimulates his mental energy. It gives him food for the future, for the imaginative realization continues even when the story has come to an end. Images have a way of transforming themselves into action, and thus the springs of art and of conduct are uncovered.

5. Controlled Imagination.

It is only, however, as the imagination comes under the control of Reason, and is allied to the higher powers of thought that its chief uses are apparent. It thus becomes constructive insight, and applied to facts produces genuine reflection and science. Controlled imagination is the chief characteristic of the original thinker. It is thus the pioneering faculty, and its greatest purpose becomes revealed in that it leads to all progress. Every new invention is the work of imagination. Edison in his study uses his imagination on facts known to everybody, and he produces from them things that are new, and is led on to fresh fields of wonder. The work, again, of exploration demands imagination. Columbus imagined a way to India by circling a world said to be round, and he discovered America. David Livingstone imagined the horrors of slave-ridden Africa, and he pushed on in his majestic enterprise until he sounded the death-knell of slavery in that continent. The work of teaching, too, is barren of genius without imagination, for you cannot teach adequately unless you can see things as they appear to the person you are instructing. The teacher must be able to follow the workings of the juvenile mind, and to enter into its difficulties if he is to be more than a mere tool.

Imagination is felt by some of the finest modern psychologists to be the most important intellectual faculty

we possess, and certainly under highest direction and control it fulfils a sublime purpose. For it is only when imagination is used in a truly religious way that its greatest glories are discovered. The term "faith," as used in Heb. 11:1, for instance, is surely closely akin to imagination; faith visualizing its object. By imagination, under divine control, we are able to see an improved world, socially and morally. Thus we join the family of the great prophets, for one of the characteristics of a prophet was that he had a vision, that he saw a Golden Age beyond. "In the latter days," says Micah (4:1 *ff.*), "it shall come to pass," and with such introduction he entered on a description of one of the most glorious pictures of reconstruction contained in all literature. Indeed, this is hinted at as the very characteristic of a Christian in II Peter 3:13—"we look for new heavens and a new earth, wherein dwelleth righteousness." It is only when by imagination I can see my city as it would be if freed from the social curses of to-day that I can throw myself heartily into measures of reform; only as imagination enables me to enter into the lives of those who suffer under the present social order do such conditions become intolerable for me.

6. The Fruitage of Imagination.

This indicates a still further value of Imagination. The direct offspring of Imagination is Sympathy, the power of taking into your own mind the experiences of others, the ability of imagining their feelings as if they were our own. And closely allied with Sympathy is Magnanimity, into which there enters a sort of divine nobleness. Sympathy at its best is a finely balanced, delicately susceptible feeling that secures to us the point of view of the one sympathized with; and

the chief element therein is imagination. Sympathy rises to great heights when it enables us to see divine possibilities in every brother-man. "Thou art Simon," said our Lord to the new disciple, "thou shalt be Peter." This man's hidden potentialities were evident to the unclouded and perfectly controlled imagination of the Lord, "who calleth those things that be not as though they were" (Romans 4:17). General Booth, the founder of the Salvation Army, used to advise his young officers when preaching in the open air, first to survey the faces of their hearers, and to imagine them redeemed and purified, and then in the glory of that vision to preach. Pick out the most degraded, he would say, and picture him as an enthusiastic follower of Jesus, and only utter the gospel when that picture has filled your mind. There was sound psychology in that. "We are saved by hope," said Paul, just as was the Prodigal when he exclaimed: "I will arise and go to my Father, and will say unto Him, Father." And what again is hope, in the sense used in the New Testament, but imagination in the hands of the Holy Spirit? The Christian man, then, is the man of imagination, and it is the mere worldling who is the dolt.

Not only is imagination needed in the tasks of social reform and of personal redemption, but in the wider outlook on the world which is characteristic of these days. The League of Nations with its all-embracing programme becomes something more than merely visionary when imagination is allowed her perfect work; the missionary enterprise itself is based on divinely enlightened imagination; while even the old slogan of the Student Movement, "The Evangelization of the World in this Generation," is lifted into the realms of possibility by the same agency.

7. The Religious Use of the Imagination.

Imagination, yet again, has great religious values when we consider the central Christian facts. Jowett has spoken of imagination as "the implement for discovering the cubical content of a fact." He maintained that only by the use of this power can we see things as they *are*. Most people do not use their imagination as they ought, and as they might: they see things as they are not, a superficial use of the imaginative faculty. Reason and imagination are not antagonistic forces, but complementary. They must co-operate, and a fact imaginatively realized is worth a cartload merely dumped on to the mind. Here is the real battle-field. We are surrounded by external objects, but they are not the real things of life. It is the invisible world which is the real world, and the visible world the shadow world (II Cor. 4 : 18). And in this unseen but real world it is the imagination which meets the supreme enemies of human life and destiny. Take, for instance, the figure of Jesus Christ. It is only by visualizing Him through the power of imagery that we can appreciate Him, whether it be as He was in those days of His flesh, or now in the glory of His ascended life. It is as the imagination furnishes us with an enchanting vision of Him that we feel the irresistible impulse to follow Him.

For the young, the visions that come to them, whether they be visions of Christian virtues or of Christ Himself, come mainly through the Bible stories. There the great principles of life are given in simple, understandable forms, especially forms of outward action; and it is only thus that spiritual ideas are adequately revealed. The story, on its intellectual side, makes its appeal, that is, not through the slow processes of judgment and reasoning, but directly through

the imagination, and by the help of the aroused feelings implanting the new ideal.

8. Its Illumination of the Bible.

But just there is the place where we have failed most signally in the past. At the end of years of Sunday-school work we have produced, for the most part, a race of men and women who feel no thrill of personal interest in the Bible. With its black, uninviting covers, its mass of closely printed type, its hard names of undistinguished places, for them the Book is a thing apart from real life; it possesses no glow of fascination. We did not realize sufficiently that the child's interest does not lie primarily in the sphere of the spiritual, but in that of the natural. "First that which is natural, and afterward that which is spiritual," said the apostle—not first the systematized doctrines of the Christian revelation, nor the wide scope of the Divine purpose and method, but first the Bible narratives, so told that their charm and glow are caught by the hearers. To tell those old, old stories in such a way as to fascinate the coming generation, the teacher—the story-teller as he must become—must himself learn the art of making word-pictures, of weaving out of a variety of materials the colors and patterns that will successfully compete with all other claimants for the child's spontaneous interest. How few of us as children heard the story of Abraham's strange and mysterious call told with the background of that ancient city of Ur, with its mighty river and busy wharves, its Temple of the Moon, its fine houses and its schools, where boys learned to write on clay tablets! Or, again, were we ever in those days of our youth given the chance of visualizing the fugitive Christians, the unnamed "men of Cyprus and Cyrene," entering

Antioch, "the Queen of the East," and there with fine disregard of their natural disqualifications, daring to proclaim war upon the vices and the cruelties of the wickedest city of the world? Did we ever see them standing on that five-mile-long colonnade of white marble, and facing the motley crowd of Romans, Greeks, Indians, Persians, Africans, and those who as slaves had never known a nationality; and then out of that vortex of human frailty and sin gathering the second great church of Jesus Christ? Imagination is needed to see it all, and then, as "deep calleth unto deep," the vivid imaginations of the children will spring forth to meet ours, and they will follow, willing captives, enthralled by the charm of the greatest story in the world, until they too find themselves enthusiastic bond-slaves of Christ the Lord.

VI

THE INSTINCTS

Why does a child imitate? Almost as soon as he is born he begins to show a tendency to act as others do about him. It is not because he thinks: that is a mental development far beyond his present ability. No, he imitates merely because he has to do so. It is one of his natural instincts, we say; it is his way of learning life, of testing what he sees in others. In this he acts in common with all created beings. He is born with tendencies to act and feel, and even to think in certain ways. These instincts, whatever they are, are not taught to the new-born babe, nor are they acquired by him; they are inherited. Race-habits, they may be termed, or race-memories, which come to us with a long history behind them. We are all ticketed and labelled, as it were, with the experiences of our forerunners. We are the victims of irresistible impulses to make just such-and-such responses in such-and-such particular ways when confronted with such-and-such particular situations.

In this respect we are not so very different from the animals, for they all, even the lowest, have, as we have, an outfit of instinctive and organic tendencies. The biologist is apt to regard man merely as an animal; but though he is an animal he is something more, and this something more is of the highest importance in all problems that have to do with human life. The controversy as to the actual differences between man and the lower animals is an old one, and is by no

means finally settled. Certainly the old distinction which considered man as a reasoning being, and the animal as an instinctive creature will not do. Another idea that has been held is that man has fewer instincts than the animal. That also is untenable, for the very contrary is the case, the fact being that man has managed to disguise from himself that he is so largely actuated by primitive instinct. Instinct has become hidden, and we like to imagine that there is a rational basis for most of the things we do. We need to realize that man has a great endowment of instincts, and in this respect is at no disadvantage compared with the lower animals.

1. Difference between Human and Animal Instincts. Two main differences are noteworthy, however, between man and other animals in regard to instinct. One of these is that, since man is also endowed with the higher faculties of the rational mind, his behavior is less governed by instinct. In normal cases it is with him more of a servant than a master. Thus he can rise superior to inherited equipment, and is able to substitute new ways of doing things for old ways. The other important difference is that the instincts of the animal or insect are definite and rigid. Instinct leads the wasp to make a certain kind of cell for her young, even the hexagonal pattern being fixed beyond possibility of deviation. The robin must make a certain kind of nest and the tailor-bird another—variation is out of the question, even in minor details. But with man instincts are indefinite. Instinct, for instance, impels the child to construct, but what he is to construct and how he is to do it is not determined. It might almost be said that with humans instinct is simply innate capacity or faculty for some line of action.

Closely connected with this is the fact that in all sub-human species the situations that have to be met are static and relatively simple, and the mechanism of instinct works uniformly: the situations are fixed and repeated, and the adjustment is as fixed and repeated as the situation. But the human organism has to face constantly changing situations, each of which presents a number of possible courses of action, thus demanding reflective thinking.

There is a tendency appearing, however, in psychology to question the actuality of Instinct. According to Dewey, one of the greatest thinkers in the science to-day, the term is "a non-useful abstraction," and he would cut it entirely out of our consideration. The same tendency, less aggressively stated, is seen in the attempt, as suggested above, to explain Instinct by saying that "what a child inherits are not actual tendencies but potential faculties." Such an explanation suits the case if it is not pressed too far. For, when all is said and done, there instincts *are*. Dewey's argument is too intricate and technical to bear entering upon in such a study as this. He may be right when he says that what we call instincts are merely capacities for action seen in a great mass of specific habits formed in response to the early situations of life; but the exact difference between such a theory and that of Instinct is not readily grasped. Certainly instinctive origins of activity-tendencies are fact, however we explain them.

2. The Functioning of Human Instinct.

The instincts, call them what we will, form the groundwork of the whole structure of the mind, and upon them are built up all the complicated mechanisms of feeling and action that belong to the mani-

fold life of man. All action is motivated by Instinct, consciously or unconsciously; it is the primal source of energy. We may care to fancy that *our* actions find their energy in Reason, which would be more gratifying to our natural pride; but unfortunately it is not the case. Our Instinct is thousands of years older than our Reason, which is the product of a decade or two: and it is not the comparatively young idea but the ancient instinctive impulse which makes action possible. None of our instincts, of course, are self-active. Their functioning awaits the appropriate stimulus: the working of an instinct always begins and ends in relation to something in our environment. To sum up the matter, then, man's behavior in face of the external world in which he lives is primarily based on instinctive reactions and responses, though many other complicating factors enter in.

3. Its Origin.

The origins of instinct lie far back, as we have seen, in past history. They are apparently "relics of movements that were formerly performed under the stress of biological necessity." Take for an example the habit a dog has of turning round and round before lying down. Practically all dogs do it. The reason is not far to seek. In savage times the dog, one of the most unprotected of wild animals, had to find a safe place to sleep. This was usually the heart of a bunch of stiff coarse grass or reeds, where the circular movement was necessary before the animal could lie at ease. There do not seem to have been any far-reaching and progressive modifications of instincts and emotions from the early ages of mankind, and backward races show the same general lines of instinctive response as those most advanced. Many of the chief human in-

stincts are shared even by animals, some by the lowest. Certain instincts are perfect when the animal is born, others are imperfect. The former, for example the picking up of food by newly hatched chicks, is carried out perfectly from the beginning, without instruction or example; while others seem to need both instruction and model. Generally speaking, the lower the organism the more are fully perfect instincts found at birth. In man, on the contrary, by far the great majority are imperfect, as if they were intended to be more easily changed by the will of the individual and by the effect of his environment and training. The more complete instinctive outfit at birth is no advantage in the long run, for the young animal goes on doing the same few, simple things all his life; while the human being is capable of endless development.

While it is true that the human instincts are shared by all human beings, and that every child at birth brings with him a full instinctive outfit, as it were, still these instincts do not all show themselves at the beginning. They emerge in a certain determinate order. Indeed, only a very few instinctive movements are discernible at birth, such as sucking, crying, starting, grasping with the hands, elementary forms of the instincts of self-preservation and nutrition. Others rapidly follow during the first two years. Each new instinct appears to emerge on the first appropriate occasion; and each stage of the child's development has its own dominant instincts, which inevitably determine the attitudes and actions at that period of life.

4. The Ripening of Instincts.

Certain of the instincts require time for ripening. This is sometimes due to the fact that the instinct itself is gradual in development. A child does not be-

gin all at once to act in the new way merely because the new impulse has appeared, though the close observer may soon recognize signs of the change. In other cases the ripening of the instinct is dependent upon certain physical and mental developments which are necessary before the new instinct can show itself in its usual manifestations.

5. Their Transitoriness.

Closely connected with the ripening of instincts is what may be termed the transitoriness of some of them. Certain of the less important instincts seem to come to a maximum of strength, necessary for the development of some power or faculty of the child, and then fade away when done with. The sucking instinct is an example of this, and others will occur to the reader. In some cases the child appears to be for the time entirely at the mercy of a transitory instinct, such as climbing, or imitating vocal sounds, and while it lasts it possesses him almost to the exclusion of everything else. Later on it may fade away entirely, or sink into a very minor place in life, or pass into some other form of expression. This characteristic of transitoriness, too, may be seen in the case of instincts which are not able to find their proper stimulus at the right time, and therefore grow weak and disappear unsatisfied.

6. Their Classification.

The task of classification of human instincts is difficult just because they are so modifiable by environment, and, even in childhood, are seldom seen in their original and simple form. At any time a person is being acted upon by a wide variety of competing stimuli, and the result is a combination of instinctive responses. For this reason we have almost as many classifications

of instinct as there are classifiers. Some claim that there are just two main divisions of instinct—those tendencies that minister directly to the welfare of the individual, and those that adapt him to the society in which he has to live. Others say that there are three great divisions, self, sex, and society. One writer gives eight classes, while another has one hundred and sixty-three separate instincts. Formal classification, fortunately, is unnecessary for us in this study. We know that the mind, our mental inheritance from the past, is full of constantly emerging instincts, of which hunger, sex, and self-preservation are the most primitive. The last of these may be differentiated into the flight and fighting instincts. Close to these come the herd instincts of combination for defense and offense. The instincts that civilized man shares with primitive man and with the animals are now recognized as of primary importance in the human mind; while the mental characteristics termed "higher," those that have to do with civilization and religion and art, being later in development, are relatively superficial in the mental life.

Every instinctive tendency to action is closely related to an instinctive emotion, and it is possible to relate all the principal instincts to their appropriate feelings. For instance, the instinct of self-preservation is allied with the emotion of fear, that of pugnacity with anger, curiosity with wonder, repression with disgust, self-abasement with subjection, and the parental instinct with tenderness. Some psychologists, therefore, speak of Instinct-Emotions, recognizing the impossibility of absolutely dividing the activity from the feeling.

The simplest type of reaction to the world about us, possessed alike by man and animals, is called *reflex*

action. Examples of this are the winking of the eye in bright light, flinching in the presence of imagined danger, rubbing a hurt place, scratching an itching spot. Generally speaking, when the response is immediate and involves neither reflection nor will it is termed reflex—simple and comparatively rigid responses.

7. Instincts in Child Life.

From all of this it will be plain that the first need of the educator is to understand the child's instincts, his native impulses and tendencies. This becomes the more imperative when we realize the prime value of using the child's natural interests in our work, for the ripening of an instinct means the birth of an interest. To detect the moment of the instinctive readiness for the subject is the educator's business. The child's interests are instinctive interests, and they imply that the child's natural defenses are pierced by gateways through which we must enter if we are to succeed in instruction. The task would be insuperable if there was nothing on our side in the child's nature. But there is, for these natural interests are our allies; without their help our chances would be very small.

In the instincts lies our hope, and that for two reasons. Not only do they admit us into the citadel of the young heart, opening the gate to us; but they are, at the same time, not merely mechanisms but driving powers. We are possessed of mental energy as well as of physical energy, both constantly renewed; and the riches of mental energy come welling up through the primary instincts. This renders them of the highest conceivable importance in human life, practically determining as they do the main lines of advance. All future developments in the habits that control the

life are either grappled on to the primary instincts or are substituted for them. When the successful response to a new situation is acquired the acquisition remains as a more or less permanent possession in the life.

8. Instincts in Adult Life.

Reverting again to the contrast existing between human beings and the rest of the animal world, it should be noticed that while the same general list of primitive instincts fits both man and the higher mammals, the instincts of man are taken up into a higher order of things and function on altogether higher levels, and even in different spheres. "An instinct that we have in common with the brutes attains a function in which brutes have no share." So that while we may give the native tendency of man and beast the same name, we are conscious of wide differences. Our instincts, like theirs, are purposeful though not purposive, that is, while they are not performed for any considered *reason*, they *serve a purpose*. The purposes they serve, however, are in many cases of so much higher character than those of animals as almost to forbid classification with them save by way of contrast.

There is a constant battle for predominance in every man between the higher and lower instincts. Lower appetites and instincts are apt to persist and to oust those of higher value, and then there appear progressive stages of degeneracy from the higher levels of developed human instinct. "Vagrancy and pauperism represent the persistence of the unproductive food-appetites of animals, children, and savages; theft is the persistence of the predatory instinct; gluttony and drunkenness represent the indiscriminate food-appetites;

unchastity is a defectiveness in sex-evolution; assault is a persistence of the preying instinct. . . . If these lower qualities are not only persistent, but become diseases, we have moral monsters." (Forbush.)

9. Intuition as a Form of Instinct.

There is one form, somewhat disguised, in which instinct has peculiar value for us, and that is when it appears as Intuition. Intuition has been defined as the power of arriving at judgments which cannot be proved. It would be rather more correct to say that it denotes a power of unreasoned judgment whereby we show, in some cases, a spontaneous readiness to receive an idea. This is, of course, a peculiar form of instinct. Its special interest for us is in its relation to religious experience. It lies at the back of much of our consciousness of God and of our experience of His presence and immediate influence in our lives. It is closely connected with the old problem as to whether there is, or there is not, a religious instinct in man. Many have affirmed that there is. They point to the universal character of worship and of a sense of God in some form or other; that these were not created by priests any more than flowers were created by botanists. We seek God because we are what we are. Even in earliest years the child is inspired with awe and reverence in a thoroughly native way. Others again deny that there is any specific instinct, but that the religious feelings are a complex of wonder, awe, and reverence, and that religion is based not on a single instinct, but on several. The latter are probably in the right, and intuition, in this connection, would signify the response of various instincts of ours to the fact of God, by means of which we have an immediate and untaught sense of Him.

10. The Training of the Instincts.

Since the instincts cover all life it might well be said that the training of the instincts, if that be practicable, is the whole of education and of religious education. But taking the facts of instinct in their narrower sense, let us endeavor to see what general laws there are discoverable for the cultivation of the instincts.

The first, and perhaps the greatest of these, is that no instincts are bad. They are there for the welfare of the race; it is the abuse of them that makes them bad. Take the single example of fear. All children fear naturally; it is the greatest instinct of a child; it brings, in many cases, intense mental suffering; it is the cause of much lying and deceit, and may lead a child to the abyss; but, rightly directed, it is of immense value. "The fear of the Lord is the beginning of wisdom." Now, it is not fear that is bad, it is the development allowed to this instinctive emotion that injures the life. It and all the other instinctive tendencies to feel and act are themselves the raw material of morality, though they themselves have no innate moral quality. They are merely the sources or channels of mental energy, ever welling up and demanding a field for functioning.

The second great law of the instincts is that they are subject to modification through training. Neither religion nor irreligion are certain just because of instinct; instinct and fatalism are not the same thing. The instincts may be trained upward and blossom in goodness and purity, or they may grow downward and issue in vice and pain. Since they are just the mental wells of mental energy, religion can do nothing for them but it can do much with them. They challenge the religious educator to undertake his tasks

with vigor, for they present to him immeasurable opportunities. People are apt to use the term Human Nature as if it meant only the undesirable traits of life. But human nature includes all traits, desirable and undesirable. It is "a great mob of forces, psychical, physical, and psycho-physical. . . . There is no harmony among these forces. Each of them tends to exert itself, run its course, and produce its effects, unless checked, modified, or nullified by some other forces." (Tracy.) And instinct does not act intelligently with distinct ends in view. It is blind—"blind instinct," we say. The hen will sit most dutifully on china eggs! Instinct must have intelligent direction. For the future of each new-born babe is determined partly by the original qualities he has inherited from his ancestors, his instincts, and partly by the modifications effected upon them by his training and environment.

Instincts, then, are subject to modification, variation, and also to decay, and even possibly extinction. They are not necessarily permanent forces in the life. Those instincts that find no opportunity of expressing themselves fade out and disappear. The fact of the "transitoriness" of instincts must be kept ever in mind, with its corollary that we must use an instinct while it is at its height, striking the iron while it is hot. Speaking broadly, any one of three things may happen to an instinct—it may be allowed free and unhampered sway and become, in its primitive form, a ruling factor in the personality; or it may be repressed; or it may be directed into nobler channels where it takes on new characteristics in higher altitudes of life. While it is an undoubted fact that instincts are intended for the well-being of the individual and of the race, it is by no means a certainty that, if left to them-

selves, they will find outlets that will be good and useful. There is scarcely an instinct which is not liable to perversion. The garden of the human life, uncared for, will grow weeds; and idleness, improvidence, fear, credulousness, ignorance, craftiness, and still worse things will take root. Nor need we be surprised at this, for each one of us has millions of ancestors, and innate tendencies to evil have been sown liberally in our natures during the long ages of the past.

11. The Repression of Instinct.

Instincts may be *repressed.* When we analyze the content of the mind of a boy or girl, in the earliest years of life, or even during adolescence, we discover that it differs only in degree from the mind of a barbarian, while if we consider the way in which Christian civilization hems it in on every side, we realize that thwarting of instinctive tendencies is inevitable. The savage youth finds abundant opportunity for his primitive instincts of rivalry and pugnacity in the chase and the fight, but our young people must shape their conduct to suit their civilized environment. Thus even from babyhood repression of instincts begins. The trouble is that natural tendencies are seldom, if ever, really eradicated by being repressed; but that, on the contrary, they take refuge in some mysterious part of the subconscious mind, where, owing to their normal development being balked, they fester and secrete subtle poison to imperil the future. The results of such conflict we shall consider in the next chapter; here it will be enough to say that thus the boy or girl may become unduly sensitive, or cowardly, or bitter-tempered, or morbidly prurient.

Absolute suppression of instincts, then, is unwise. They are to be guided and directed and brought un-

der control, so that their natural energy may be used for valuable purposes. Channels of expression must be found for *all* the instincts, or loss and inward unrest will ensue. The only way of certainly avoiding trouble is by giving them abundant outlet in safe directions. It is the filled and not the empty life which is morally safe. Instinct is controlled by substituting a better activity for a worse.

12. The Sublimation of Instinct.

The process of guiding instincts on to higher levels has been termed sublimation. The direct expression of the instincts may be inconvenient, but by modification of the expression the liberated energy may run gladly into ethically valuable channels. For example, the fighting instinct may be sublimated by enthusiasm in outdoor games and the chivalrous championing of the weak, and thus preserve all the original force of primitive pugnacity for ministering to the needs of the world to-day. The instinct of curiosity, again, may land us in trouble untold, or it may be one of our greatest blessings: whether we become impertinent busybodies over our neighbors' affairs or investigators of the movements of the stars depends a good deal upon the extent to which our natural instinct has been sublimated. If the sublimation process can afford adequate outlet for all the mental energy that is inherent in the primitive instinct, there is the prospect of much gain to the personality. Educators have yet to realize that their task is largely one of finding useful channels for natural energies. Instincts obeyed with pleasure, and with satisfaction resulting, determine the trend of future conduct; for we naturally desire to do again those things that give us the pleasure of valued achievement.

By an understanding of the instinctive nature of the child, guidance by parent or teacher can be changed from mere guesswork to unhesitating insight. The task, however, is not quickly and easily accomplished. Every instinct may land the child in virtue or in vice. If I try to make my child prudent and careful in money matters I may but succeed in producing a miser. If I want him to be generous I need to beware lest he become a spendthrift. The difficulty lies in the fact that instincts are imperious driving forces. We may modify and redirect them, but we dare not let them alone, for they remain as strong currents of human behavior. They have been well called "the tendrils of character." Control must be substituted for caprice in this whole field, and the difficulty of the task brings into prominence the fact that child-study is essential. "Nurture must be true to Nature." There is a right way of handling every instinct, however, and we can find it if we desire it sufficiently.

We may close this chapter with a striking quotation from Doctor Fosdick, in which is indicated, in the particular matter of the psychology of anger, the complexity of the subject. "It may be said in general," he writes, "that all great virtues are the results of two moral forces pulling in opposite directions, just as the equilibrium of the earth is the result of centripetal and centrifugal gravitation. Liberality, for example, is merely weak and unintelligent toleration, unless, with broad sympathies upon the one side, there are positive convictions about truth on the other. Conviction without sympathy makes the bigot; sympathy without conviction makes the sentimentalist; together they make the truly liberal man. So love degenerates into a vague diffusion of kindly feeling, unless it is balanced by the capacity for righteous indignation.

Without the abhorrence of evil, kindness becomes undiscriminating and flaccid; without kindness the abhorrence of evil becomes bitter and hateful; together they make the magnanimous man, who, by as much as he loves his fellows, by so much hates the evils that destroy them."

VII

THE SUBCONSCIOUS AND UNCONSCIOUS

This stage of our study will be the best at which to notice the revolution that has been made in psychological theories by recent discoveries in the realm of the Subconscious Mind. This term has now come into such general use as to be almost as familiar as the words Memory and Imagination. The fact that there is a vast region of the mind below the level of consciousness has, of course, been long recognized by psychologists, but the common use of the principal terms relating to this subliminal mental tract is largely due to the flood of popular literature that has appeared on the subject, and especially to the practical claims made by the psycho-analysts. And yet, though the phraseology of the new ideas is common property, there is a great deal of uncertainty regarding the meaning of the words in use. This forces upon us the necessity of getting as clear a conception as possible of the chief hypotheses advanced by the new psychology, even though not all those hypotheses are yet fully accepted. Freud, Jung, and other investigators claim that the unconscious mind is not governed by unintelligible caprice, but that it is subject to definite and ascertainable laws. It would seem that no one of us has a single personality, as we might have supposed, but that there are at least two men within each one of us, perhaps a whole host of men; that in the depths of the mind of every person there is room for the tragedy of Jekyll and Hyde to be re-enacted.

1. The Subconscious Area of the Mind.

We find no difficulty in recognizing that there is a subconscious area of our mind, however we may explain it. An aspect of it is alluded to by Francis Thompson in the beautiful lines:

> "I fled Him, down the nights and down the days;
> I fled Him, down the arches of the years;
> I fled Him, down the labyrinthine ways
> Of my own mind; and in the midst of tears
> I hid from Him, and under running laughter.
> Up vistaèd hopes I sped;
> And shot, precipitated,
> Adown Titanic glooms of chasmèd fears,
> From those strong feet that followed, followed after."

Intuition is evidence of the working of the mind in the obscurities of the subconscious. We all have multitudes of experiences in which an apparently ready-made mental product makes its appearance—solutions of problems that come to us during sleep, for instance—and we cannot defend our decision or our action except by claiming intuition. New meanings, too, suddenly appear in life, which seem to spring up from nowhere; and on the other hand new and hateful thoughts arise from somewhere within to confound us. Indeed, our mental life is a complicated matter which to investigators has a great deal the appearance of a tangle. Where the threads come from, and what connection they have, one with another, are problems that baffle the wisest. Past memories are stored in the subconscious and may coalesce, thus forming new ideas and giving us new mental tools to work with; but we realize that in that dim area of the mind there are things more mysterious than can be explained by that fickle dame Memory. It is because, then, we recognize that there

are dimly discerned forces within us which we do not understand, and which we certainly do not control, that the recent theories of psycho-analysis have found so wide an appeal.

2. The Theory of a Unified Subconsciousness.

Two main theories exist side by side to-day among psychologists, and reveal the ambiguity of the term in question. The first of these, by far the simpler, makes the subconscious synonymous with the fringe or background of the mind, that is, the area below present consciousness where are stored all our past experiences. In this area there are, as it were, concentric circles, the central one of which is largely occupied by the matters of greatest interest in our daily life, and the outermost by those of such small connection with our present way of life that they are practically relegated to the lumber-room, and their presence is forgotten by us. There is, however, in this first theory of the subconscious no break between the occupants of the successive circles, but each circle shades off into the other by a gradual decrease of vividness of content. Most of the ideas in these circles lie there just as they entered. Nothing happens to them—except that there is a process of fading going on—unless they are recalled to our consciousness. These memories, of course, include memories of feelings as well as of objects or sounds or smells, and all of them form the data for our judgments and influence our opinions even apart from actual reasoning done by us. There is nothing mysterious about this theory; we can understand it easily. The only difficulty is that it does not by any means cover all the mental experiences of life. It leaves a "something more" of the mind unexplained.

3. The Theory of a Detached Subconsciousness.

The second theory, and the most popular at the moment, is what may be called that of a detached Subconsciousness. Those who hold this accept the first theory so far as it goes, but they claim that this fringe-stuff is by no means the last thing in the mind. Beyond it lies a far greater tract, an underworld of the mind, possessed of powers and a character of its own, and not at all under the control of consciousness. Here are many things, the great primitive instincts, for instance, from which are constantly coming streams of mental energy, and also, separated perhaps from the place of these instincts, a region where there are massed ideas from our past experience that our mind desires to forget, fears and frights of early childhood, and such things, fermenting in the darkness. (See Diagram 7.) To this double realm has been given the name of the Unconscious rather than the Subconscious, to indicate that there is no direct connection between it and our conscious mind. Between the conscious mind and this dark region stands the censor, whose business it is to keep its inhabitants from rising into consciousness. The censor has no easy task, for while the upper mind desires to have no connection with these spectres, they on their part very much desire to force their way up to the surface and to secure the control of the person. The censor itself is really a considerable part of our mental energy, which, like a special police force, has to be utilized to hold in the unruly elements of the underworld. The more troublesome these elements become the larger is the police force needed for their repression, and in this way mental energy is used up which ought to be available for the ordinary tasks of life. Thus brain-fag is explained, and nervous breakdown, and other forms of

neurosis, with all of which the psycho-analyst claims to be able to deal. In cases of hysteria, delirium, and madness, the control becomes relaxed, temporarily or permanently, and the Unconscious Mind usurps the

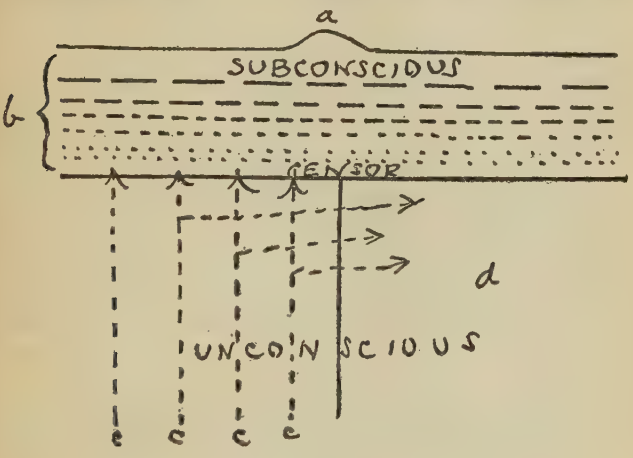

DIAGRAM 7

a. STAGE OF CONSCIOUSNESS
b. STRATA OF GROUPS AND ASSOCIATION OF IDEAS
c. MENTAL ENERGY WELLING UP THROUGH THE GREAT PRIMITIVE INSTINCT
d. ABODE OF UNDESIRED MEMORIES, FEELINGS, AND DESIRES, REPRESSED BY CENSOR—THE MENTAL UNDERWORLD

government. It is a sort of mental Bolshevism. But in the vast majority of us the censor is able to keep up a certain amount of control and repression, though, as is claimed, at an altogether unnecessary expenditure of our psychic energy. In the average person's experience, the over-turbulent elements in the Unconscious succeed only in forcing up a passage in certain

recognizable ways. They come up chiefly in our dreams when the doorway is slightly ajar and the guardian is sleepy; but even then they have to disguise themselves in order to slip past, and only the trained psycho-analyst can interpret our dreams and tell us what the inner trouble is. Again they may find their way up during revery, at least the rather less disrespectable among them may do so, a concession made by the censor to somewhat lessen the opposition to his repressive policy. Or yet again, just as the water behind a dam gathers to a "head" during heavy rains, and then overflows and causes devastation, so in greater or less degree may the repressed emotions within us break over the barrier and amaze us by their manifestations. We "run amuck" to some extent, we "break out" and then, when the overflow has exhausted itself, the censor regains control.

4. Dreams as Revealing the Unconscious Mind.

It is by a careful and laborious analysis of dreams that the Freudian School claims to be able to ascertain the working of the Unconscious Mind. It will be helpful, therefore, very briefly to notice the main outlines of Freud's theory, since he has demonstrated beyond question the deep significance of dreams.

There are four principal sources from which dreams arise. (*a*) They tap old memories. It seems indisputable that all the material composing the content of the dream in some way originated in experience. Much of this memory stuff is drawn from the days of childhood, especially of very early childhood. Many of these infantile experiences have been forgotten by us, but there is what may be termed a Dream Memory, which has the power of recalling pictures and events

long dropped out of our consciousness. Dreams, for instance, of being scantily clad and yet thereby provoking no surprise or embarrassment, are evidently based upon recollections of baby days when we frequently were seen in such condition, and without causing surprise among those who saw us. (*b*) The majority of dreams have elements of quite recent experience, usually that of the preceding day. It is noteworthy that the memory material reproduced in the dream, whether infantile or recent, is often of the most superficial and unimportant character. (*c*) External sense-impressions during sleep often initiate dreams, such as the feeling of heat or cold, sounds of running water, the striking of clocks, the sensations of bright lights, and so forth. (*d*) Internal physical sensations of various kinds. These materials do not maintain a separate existence in a dream, but get almost hopelessly confused, so that it is only by careful analysis that they can be discriminated. The chaotic nature of many dreams, their illogical sequences and preposterous identifications are sufficient to disguise some of the elements almost beyond recognition.

Dreams, however, says Freud, are not really mental chaos, but carefully planned productions, disguised in order to elude the scrutiny of the vigilant censor. The reason for this necessity of disguise is that every dream, so Freud asserts, is the fulfilment of a hidden wish or desire, and that these are frequently undesirable and even immoral. There may be truth in this contention, but the scientific study of dreams is too young still to admit of a statement so absolute; and there are many dreams which appear to be "mere mental fragments, just as are many waking thoughts." (Tansley.) But while Freud's statement must be looked upon as too wide and universal, there is no doubt that it is true of

perhaps the majority of dreams. Wishes lie at the bottom of them, unrecognized usually, and unadmitted perhaps by the dreamer, in many cases repressed wishes rising from the subconscious, and of whose existence even the possessor is unaware. Freud further maintains that the majority of dreams of adults treat of sexual matters, and give expression to erotic desires. This statement, again, has foundation in fact, but is probably an overstatement. The strength of the sexual instinct, however, is great, and there is no doubt that modern civilization, founded on Christian principles, represses a great deal of primitive sexual impulse, thus causing ferment in the mental underworld, which in turn is always liable to seek expression for itself in dreams. Psycho-analysis has revealed the genuineness of the Freudian theory, and is convincing so far as it goes.

5. The Analysis of Dreams.

The discovery of the motive of the dream with its revelation of hidden mental trouble can only be made by the special technic of psycho-analysis. In this the dreamer takes each separate part of the dream in turn and allows the mind to play freely round it, carefully noting every idea and recollection that arises spontaneously during the process. These results are then sifted and examined, and selected items given back to the mind for explanation until at last the "dream-wish" is seen, naked and unashamed, or perhaps ashamed! The method appears very simple, but untold difficulties and resistances are encountered in its practice, into the nature of which we cannot enter here. The main point for insistence is that there are two parts of the dream, the dream manifest (as it is recalled by us on waking) and the latent thoughts that

lie behind the distorted production. The task of the analyst is to pierce through the manifest content of the dream, which is a clever disguise, to the thought-labyrinth that lies behind. This disguise, as has been already stated, is caused by the necessity of getting past the censor. Striking ingenuity is shown in the symbolization that takes place, and in the interweaving of impressions from recent memory or from the outer world in such a manner as to present fairly consecutive series of events. Many remembered images may even be condensed into one dream picture, just as several photographs may be printed on to the same paper, or with subtle skill a symbol may be used to portray an undesirable factor or object. One element that is usually carried over unchanged from the latent dream thoughts into the manifest content of the actual dream is the emotion connected with the original (repressed) wish. That emotion, remaining unchanged, may utterly amaze us by its evident incongruity in the finished article. So, for example, there are dreams of the death of some dear one in which we look on utterly unmoved and unsorrowing; the riddle is only explained when we realize that the dream commonly reverses the wished-for solution in order to disguise the matter, and thus the emotion felt in the dream is just the opposite of what we should have expected to feel. This is curiously in line with the common saying, "dreams go by contraries." The necessity for the assumption of a disguise in order to pass the censor may contain the reason for the rapid forgetting of dreams. We are all familiar with the experience of the forgetting of even a vivid dream an hour or two after awakening. Freud's explanation is that the censor realizes too late that he has been fooled, and immediately takes steps to repress the memory of the escaped dream!

6. The Significance of Dreams.

Returning then to the point from which we started this discussion on dreams, it is seen that they possess a deep significance. They are never really absurd, however much they may appear so for reasons of their own. Each apparent absurdity has meaning of importance in the individual's unconscious mind; and dreams assume a tremendous rôle when we realize that they give us an insight both into mental content and into mental processes. That is, they reveal to us, on the one hand, what there is within us that is harmful and fermentative; and, on the other hand, they give the psychologist valuable hints about the structure and working of the psychical apparatus. The most part of the New Psychology has taken rise in knowledge of the mind obtained from the study of dreams.

The former of these two values, however, is that which possesses most importance for the majority of us. Freud speaks of "the capacity of the dream to reveal an actual existing but repressed or concealed disposition of the dreamer." In that connection there is interest and truth in the popular idea that dreams concern the future. It is true, but not in the way popularly supposed—the future of the individual is associated not with the manifest content of the dream, which is usually a mere distortion, but with the internal mental elements that are revealed by it. These affect the dreamer's future in that they are indications of potential moral trouble ahead, if suitable means are not taken to deal with it while still latent. The dream becomes, rightly interpreted, a diagnosis. Dreams are essentially egoistic, that is, every dream treats of one's own person, however different it may appear in its manifest content. In those cases in which a strange person occurs in the dream and not my own

ego, I may safely assume, we are told, that my ego is concealed behind that person by means of identification. This shows still more strongly the essential value of dreams as means of self-revelation.

There are many interesting points left untouched upon in the above brief summary of a great and intricate theory. The question arises, for instance, can all dreams be interpreted? The answer to this must be in the negative, for in the interpretation of dreams one has to cope with deep resistances to discovery within the mind, psychic forces that are responsible for the distortion that has already taken place in the dream presentation, and these may prove victorious in any attempt at analysis. One other point of general interest is that of the length of time a dream occupies. There seems good reason to suppose that a dream is a rapid and even a momentary process. Examples illustrating this will occur to us all. And yet the amount of what Freud calls the dream-work may be enormous, work that has to be effected prior to the manifestation of the dream. To meet this Freud supposes that the first part of the dream-work begins during the day in our unconscious mind, that the secondary stages continue during sleep when the inner activity combines with elements in the conscious memory for purposes of disguise, and then, when all is ready, the finished product is flashed, like a cinematograph picture, on to consciousness. Thus the actual experience of the dream in consciousness is momentary, though it may be that hours of psychic activity have preceded it deep within us. The dream, therefore, is no superficial thing, a sort of foam of the mind, but it is a symptom, it is the surging up of interior forces that find in sleep a partial freedom from the limitations which restrict them in waking life.

7. The Importance of Studying the Unconscious Mind. The bearing of all this on the religious life is patent, and for those who have to face the tasks of religious education there arise important considerations. The subjects of Repression and Sublimation of Instincts, dealt with in the last chapter, take on deeper significance. There seems reason to believe that the extent and the limitations of sublimation may be discoverable. At least a revaluation of values in the young life is seen to be practicable. The creation of unresolved complexes—masses of ideas highly charged with feeling—is to be avoided, for these remain as forces, whether or not they are consciously used by him as he grows up. Thus are born *prejudices*, impressions formed in many cases in very early childhood that dominate the whole attitude to life.

Hesitation is felt, however, on various lines in approaching the new psychology. For one thing, it seems to lay all the emphasis upon the evil forces gathered in the Unconscious. We may, from our own experience, be inclined to grant the premise that there are stored away in man evil forces that stain the soul and that threaten the welfare, mental and moral. Untamed primitive instincts there certainly are that appear occasionally to surprise and pain us, and there may be, too, behind all our motives those grossly supersexual things the psycho-analysts tell of. This may well be true, gruesome and terrifying though it is. Indeed, it is but a psychological commentary on such passages as Matt. 15 : 19, Luke 11 : 26, and Col. 3 : 5–7. "All these evil things come from *within*, and defile the man," said our Master. It is impossible, however, not to feel a great deal of sympathy for those who view with intense uneasiness the methods of the psycho-analysts. The tremendous insistence by Freud and his

followers upon the dominance of the sexual instinct, and the necessity for this to be investigated by all who teach, repels us. The Austro-German scientists who are the originators of the theories we are considering are, almost to a man, doctors who are dealing daily with hysteria and neurosis, and they are hardly able to prevent themselves from thinking in terms of psychopathology. They see, or think they see, all the same symptoms appearing in normal persons, and interpret these very much milder "symptoms" in the light of their diseased patients. It is to their understanding of their neurotic patients that we owe so many of their clever hypotheses, many of which seem likely to stand the test of time; but there certainly is a danger of over-emphasis on that side. The moral atmosphere of society, too, that is revealed in their works, is happily one with which we are not very familiar, and it is to investigations among those who lived in pre-wartime Vienna that we owe the emphasis placed upon the sexual details of the inner life.

8. Its Contribution to the Process of Conversion.

But there is another side to the new theories, one which has not yet had its full emphasis. From within there come also gracious influences as potent and as surprising as those that are evil and unclean. And it is this positive side, largely unmentioned in the books on psycho-analysis, that should influence us in religious and moral education much more than it has been allowed to do in the past. In those dim and outlying regions of Consciousness or Unconsciousness there may be accumulated forces that make for good. Take for example the matter of Conversion. It is a commonplace among us that Conversion, whatever be its form, is but a crisis that completes a process that has had

behind it a long history. We may not be able in every case to discover all the forces that have been pent up in the soul and that drive the individual on toward Christ; but judging from the cases we are able thoroughly to investigate we may be certain that those forces are there to be discovered. Our Lord said: "The Kingdom of Heaven is like unto leaven . . . hid . . . until the whole was leavened." There is a great work to be accomplished within the mind—within the intellect, the feelings, and the will—before a true conversion to Christ can take place. New insight has to be acquired, old values re-estimated, old purposes and tastes transmuted, ideals revolutionized (or evolutionized), and above all a genuine desire awakened for the new life. From the side of psychology the theory that best covers all cases is that ideas and especially emotions enter the mind by the ordinary channels and sink forgotten into the subconscious where they germinate. By degrees they associate with themselves other ideas and emotions, thus forming a complex with tendencies to action. These, ripening, cause subtle changes of tastes and values, and then one day, through some exciting cause, the mass rises into consciousness. Once allowed to recapture the focus of consciousness it remains and dominates the mind, and the person finds himself a changed man. This is a description, of course, only of what is happening in the mind, and entirely from the standpoint of psychology, and it is not for the moment taking into account the Divine Hand that has been at work in each stage of the process. It merely recognizes the natural law that is in operation for this spiritual result.

9. The Unconscious Mind Our Ally.

But if this is at all a fair description, psychologically,

of the process and crisis of conversion, it indicates that deep in the Unconscious there is room for the most beneficent as well as for the most maleficent of forces. Indeed, this is true of lesser things than of our attitude to Christ. For instance, a child's love for ragtime music with its crude rhythm is displaced by a true admiration of higher harmonies, and this not by some extraordinary change of mind but by a subconscious education of the æsthetic sense, by an invisible and slow change of values in music, until one day the person realizes that the old tunes have grown wearisome and unsatisfying. But what is true of the less important things of life is also true of the greater matters of the soul's welfare. Is there not a remarkable reference to this in Paul's words: "My little children, of whom I travail in birth again until Christ be formed in you"? Surely this statement may be taken as an indication of the method of the new birth, and closely in agreement with the words of Peter, "the hidden man of the heart."

It is this positive side, this beneficent side of the matter, that prevents the new theory from driving us into pessimism. For if it were true that we are so largely controlled by that over which we have no control, we might begin to doubt the reality of moral freedom. It is no pleasing thought that we are all of us at the mercy of subterranean forces until we find the help of a psycho-analytical doctor. But when we recognize that the introduction and welcome of moral ideas into the mind sets up a healing process within, and that mistakes made by our parents and guardians during our early childhood may be counteracted by the influence of these new complexes, we may face our tasks with hope. And there is one thing more to be considered in this connection. Christ, the living Christ

Himself, seeks entrance. He says: "If any man will open the door, I will come in." The Unconscious may lie beyond our power but it does not lie beyond His. He will come in if He is admitted and will sweeten and purify the darkest recesses of the mind. Therein does the new psychology but make vaster the reach of His redemptive power by showing us how much greater is the need of salvation than we had dreamed.

VIII

SUGGESTION AND AUTOSUGGESTION

Closely allied to the general subject of the Unconscious Mind and to the practice of psycho-analysis are the recently popularized theories of Suggestion and Autosuggestion. In its wider meanings the importance and power of Suggestion have been recognized by almost every writer on psychology and pedagogy; but the term has acquired a new orientation through the work and teachings of Doctor Coué of Nancy. And since the subject of Suggestion is one of especial value to the teacher, it will be well for us to take a brief survey of the practices and theories advocated by Coué.

1. Coué's Theory of Reflective Suggestion.

Since the year 1910 there has been in progress at Nancy what has been described by its promoters as a "psychological and medico-pedagogical movement." The pioneer in this is Emile Coué, who was a witness of the labors of Liebault and Bernheim, who achieved renown by the practice of hypnotism at Nancy in the interests of medical science. They proved that hypnotized people are capable of displaying a concentration upon one suggested idea that renders them able to endure a surgical operation without feeling it, and of evincing powers of determination of which they would have been otherwise utterly incapable. Coué has followed these doctors at Nancy, but has replaced hypnotism as a medical method by autosuggestion, and for a number of years has been demonstrating the potency of the latter as a means of healing. He insists that the essential element in hypnotism is auto-

suggestion, and that it may be used without the unpleasant and dangerous effects of the former; and he has extended the application of the system from the realm of surgery and medicine into that of daily life. He works upon patients by definitely suggesting a cure, trusting to the subconscious mind of his hearers to carry the suggestion into effect. Thus by means of what he calls Reflective Suggestion, and the repetition of formulæ containing the suggestion needed, he works directly on the mind. And he claims that the voluminous records of the hospital show beyond doubt that diseases of all kinds prove amenable to the treatment. His cases include organic as well as functional disorders, and carry the reader almost into a world of wonder.

The definition of Suggestion, as given by Charles Baudouin, Coué's disciple and expositor, is "the subconscious realization of an idea"; and the theory is that one group of ideas, that connected with the suggestion, gets altogether dissociated for the time from the rest of the mind, and securing full control of the mind has an absolutely free outlet into action. And it is claimed that the tremendous forces of the Unconscious Mind are utilizable for the carrying out of the idea suggested, thus making possible results that appear almost uncanny. For that purpose the idea must have a notable intensity, for an idea upon which attention is peculiarly concentrated is one that tends to realize itself. It is with that in view that Coué proposes the frequent repetition of phrases which appear so foolish as to provoke endless mirth among critics of the method.

2. The Four Laws of Suggestion.

There are four laws of suggestion given by Baudouin, ascertained as he claims by wide experience of

the cases at Nancy. 1. There is the Law of Concentrated Attention, making it possible for the idea to realize itself. 2. The Law of Auxiliary Emotion. The more violent the emotion, the more it heightens the force of the suggestion. Stage fright and the loss of memory by an examinee are examples of this. Emotion, says Baudouin, raises the idea to the boiling-point, intensifying it to the degree where it can become effective. 3. The Law of Reversed Effort, according to which the conscious efforts one may make to counteract serve merely as a spur to intensify the suggestion. An example of this may be seen in the case of one trying to learn to ride a cycle. Should he see a large stone in the road, every attempt he makes to avoid the obstacle but serves to direct the course right on to it, the desperate tugs at the handle-bar availing nothing. 4. The Law of Subconscious Teleology, in accordance with which when once an idea has been suggested, the Subconscious finds means for its realization.

3. The Methods of Autosuggestion.

Coué most strongly insists that autosuggestion is not an act of the will, but rather of the imagination; and that the use of the will has to be avoided since it sets in motion other powers that nullify the effect. He sums up the distinction between Will and Suggestion thus: "The Will is the normal mode of acting upon matter, on the external world, whereas Suggestion is the normal mode of acting on ourselves, as human beings." He claims that the Imagination is greater than the Will, because it can enlist in our service the tremendous forces of the Unconscious. We all know, for instance, the hopelessness of trying to will oneself to sleep when lying awake at night. "The harder I try,

the worse I get," we say. Coué advises: "Say, 'I am going to sleep; I am going to sleep,' fifty or a hundred times, so fast that it excludes all other thoughts from the mind, and you drop off." So the patients who come to Nancy are brought by means of various devices to the position where they are willing to allow the mind uncritically to receive the suggestion offered by the doctors.

The value of autosuggestion, if it is equal in effectiveness to Coué's claims, is undeniably great, not only in case of disease or pain, but in many of the affairs of daily life. But there are difficulties met with in practice. Baudouin points out that there is a certain technic of the art to be acquired, to bring oneself to the preliminary condition as is done by the doctors with the patients at Nancy; and one's own personal failures in the matter may have to be laid at that door. One difficulty is that of securing, in the practice of autosuggestion, the assistance of emotion. (See Rule 2, above.) Without its assistance the task is apparently more arduous. Another greater difficulty arises from necessity that the same person has to be, at one and the same time, passive as a patient and active as a hypnotizer. But perhaps the greatest obstacle to success is the ease with which counter-suggestions spring up in the mind, nullifying the force of the desired suggestion. Nevertheless, that the method is practicable is certain, though it may not be so universal as Coué and Baudouin, in their enthusiasm, expect.

4. The Use of Suggestion in Child Training.

Coué says that the direct method of autosuggestion has great use in the training of normal children, and this may be possible, though it strikes the reader as forced and unnatural. The principal bearings of the

method appear to be indirect rather than direct, so far as education is concerned.

Suggestion, as a practical means of influencing others, we use constantly in our daily lives; and children, who are particularly "suggestible," receive a large part of their education subconsciously through suggestions received directly or indirectly from their environment. The mental attitude they adopt toward that environment is of tremendous importance, whether it be the attitude toward God, their duty, their difficulties, or their personal health. Even the teacher going into the classroom comes under the sway of the general law. If he faces the class gloomy and distrustful and unsympathetic he is likely to find the class wilful and unsympathetic and hard; while his own smiling face will probably awaken a spirit of happy co-operation which will make tuition a delight.

Turning from general suggestions to particular, and from those that are desultory to those that are systematic, we have to realize the harmful effect upon children of bad suggestions. We all are apt to darken the child's outlook by our suggestion of blame rather than to cheer him by that of encouragement. "You are an idiot, Jack; you can never do things right." Say that often enough and Jack believes it and acts accordingly. "You can do still better than that, I'm sure, can't you?" will probably get a hundred per cent better results. The child may reach depression by undue emphasis on the suggestion of his weakness. The constant use, for instance, by the teacher of such words as "Now, be careful" suggests the possibility of carelessness, and the effect is sure to be bad if the words are accompanied by the usual negative emotional tone of fear of the undesired result. Speaking to children in a gentle but firm tone, with no uneven-

ness of temper, will usually secure obedience with no thought of resistance. The child's attitude, too, toward fear, such as of cold, heat, rain, or thunder, is easily influenced by the suggestions caused by our carelessly spoken words. The late Sir Arthur Pearson exhibited in his career elements that are worthy of admiration and emulation. Speaking as a blind man to the blinded officers at his colony at St. Dunstan's, his constant word was: "There is much we cannot see; there is one thing we will not see if we can help it, and that is the gloomy side of our lives." It is a great mistake with children to let them feel that the general tone of their environment is negative toward them. "See what Tommy is doing, and tell him not to." Every one seems to expect of them the undesirable; and so in many cases the catastrophe happens. The emphasis is placed on the possible deficiency and the suggestion is of failure. The natural result is the production of an evil autosuggestion within the child, which runs its course into trouble.

The whole education of the child should be, so far as we can control it, filled with stimuli that are definitely calculated to arouse suggestions of the most desirable kinds. Suggestion, issuing in autosuggestion, is the surest way of moulding the inner man. The teacher's attitudes, tones, and the tasks he gives should all be working in the same desired direction. The very way in which he presents a lesson may suggest untold things to the child, for children, especially young children, are responsive to every suggestion that comes. A teacher, who had been speaking to the class about the beautiful smell of water impregnated with the essence of roses, ostentatiously uncorked a small bottle containing pure water and scattered drops over the floor. Practically every child

present, when asked, was perfectly sure she could smell roses! The value of pictures in creating autosuggestion is great, if wisely used; but pre-eminently, in religious education especially, the story is the great instrument for this. By appealing to the imagination, the stimulus of the story is carried direct to the source of autosuggestion, and the result ought to be an almost immediate impulse to action.

The power of autosuggestion makes collective worship a most significant part of the child's religious training. The suggestions that come to the young mind through pictures, and even through stories are indirect; but in worship they may be direct. The room in which worship takes place has importance in this respect by helping to create "atmosphere." For too long we have been obsessed by the idea that plainness of surroundings assists the soul to feel the majesty and power of God. That is very far from the truth. The majesty of a building like St. Paul's Cathedral, or the severe beauty of the Pearl Mosque at Delhi, provide at least the antecedents for a sense of the presence of God, and the tastefully decorated Sunday-school room bears its own similar suggestion to the scholar, though in slighter degree. The reverent tones of the leader there and the quiet earnestness of the singing and prayer all help to increase the feeling of the overshadowing of the Divine Presence, and even assist the child in forming a personal idea of the sort of Being He is. Little we realize the seriousness and the permanence of the conception we are giving on such all-important matters.

5. Reflective Suggestion in Mental Healing.

There is one other respect in which Coué's teachings coincide remarkably with Christian experience, both

that of ordinary folk and that of the great mystics. He urges Reflective Suggestion as the really powerful instrument in mental healing. Speaking of the opposition of counter-suggestions that arise, he endeavors to clear the ground, as we have seen, by getting his patients to fill their attention with the idea he wants to implant. He explains the system of psychiatry, tells of the power of the mind to heal, introduces healed "cases" for the patients to converse with, and then proceeds deliberately to tell the patient what is going to happen in his case, and how he will reach the goal. Gradually the counter-suggestions of unbelief and pessimism that arise out of past experience yield the way to the new idea, and then all is ready for a positive start. The patient is bidden not to attempt to do anything, not to try to force anything, but just to believe that there are beneficent forces at work within him which will carry the idea into realization. Coué uses, in effect, the evangelical admonition, "Cast your deadly doing down"—cease conscious effort, and merely suggest to your Unconscious Mind what you want done. Of course it sounds too easy; but it will bring back to many memories of religious experiences where they had to tell some over-anxious soul in search of spiritual health: "Stop your trying, it is useless; just *believe*." Thus only can some get away from the overpowering sense of guilt that keeps them from God's proffered relief. It may be said that the parallel is not fair, since Christian faith rests upon revealed facts of God; but the parallel lies not in the validity or otherwise of the premises, but in the method used. Professor Hogg, in his recent book, "Redemption from This World," has a remarkable passage that is of especial value in this connection. After saying that our conception of natural law is bounded by what

we have apprehended, and that there is a wide cosmic order of which this is only a part, he goes on: "In that case a mere change of spiritual attitude in one man or another might at any time release into redemptive activity cosmic agencies whose principles of operation science has no opportunities of studying, and which might occasion seemingly inexplicable departures from routine in the natural processes which have been long familiar. Whether this possibility is no mere possibility, but actual fact, is fundamentally an experimental question. That faith should bring into perceptible operation cosmic principles which otherwise lie outside human experience may be, in the abstract, only an undeniable possibility. But there are broad religious grounds which render it much more than a bare possibility, which render it, indeed, extremely probable."

6. Reflective Suggestion in Religious Teaching.

With our older scholars these principles assume great significance; for it is not so much the spiritual truth of the matters we present that affects them, as the extent to which we can *fascinate* their minds with the *ideas* contained in our teaching. To give such a subject as the Lordship of Christ a chance in the youth's mind for reflective suggestion to do its work is a great accomplishment. It is a delicate task, but not an impossible one, to introduce a great idea into the mind with a minimum of conscious effort. No one can say where a spiritual suggestion of that kind will end if driven deep into the idealistic imagination of the young. All will end well if Wordsworth's lines can be made true:

> "The youth, who daily further from the east
> Must travel, still is nature's priest,

And by the vision splendid
Is on his way attended."

7. The Limitations of Autosuggestion.

Before closing this chapter it might be well to point out that the man of Christian experience will come to a place beyond which he can follow M. Coué no farther. There is no sign in the writings of either Coué or Baudouin of the definite recognition of God, of the living Christ, or of the active Holy Spirit, and yet every aspect of human life must ultimately be considered in its relation to the divine. None of Coué's principles appear to go counter to the principles of the New Testament, but neither in many respects do they reach them. Coué admits that religious patients are, on the whole, his best patients. Is this not the case just because they have strength to draw upon of which the mental specialist may be ignorant? And, for the Christian, Coué's teachings certainly need the reinforcement of the light given in the New Testament to fully satisfy. This is not to say, however, that the principles Doctor Coué advocates are of small worth, but only that they are inadequate where life is considered in its eternal aspects. The practical difference, in the final analysis, between autosuggestion which draws only upon the natural healing tendencies of body and mind, and that which may be termed spiritual autosuggestion, is the difference between the potency of self-confidence and confidence in God.

IX

HEREDITY

Peculiar difficulty attends any consideration of Heredity in that the subject has been a veritable battle-ground for psychologists and others who are concerned with the practical problems of the improvement of society. The importance and potency of heredity, recognized from the earliest days of civilization, was greatly over-emphasized during the last century, being made into a determinative force that left little scope for free will in the development of life and character. That of course was rank fatalism, and it found vent in the common verdict passed upon the child of the drunkard and the harlot, as "damned from birth." Just now, with the swing of the pendulum, it is fashionable in psychological circles to say very little about the subject. But with ordinary people the plain facts of Heredity still hold sway, for they cannot be denied. We recognize that we do not begin at the beginning in our training and education of children; that, however early we start, there have been unseen hands before us, shaping the child's mind and body in many directions. And the convictions of the average parent in the matter have been reinforced by the science of biology, which has done a good deal to revive "the fast perishing faith in pedigrees."

1. The Laws of Heredity.

"Heredity is the law according to which the individual receives from his parents by birth his chief

vital forces and tendencies, his physical and spiritual capital," says Doctor Amory H. Bradford. That has the appearance of a rhetorical over-statement, and it might be safer to take the cautious definition of a biologist. "Heredity is that biological law by which all beings endowed with life tend to repeat themselves in their descendants." (Ribot.) There is a distinction between Heredity proper and Instinct, though at first sight they might appear almost identical. Instincts, we saw, were tendencies inherited from the far past which we possess in common with the majority of other people; whereas Heredity refers to those tendencies we inherit from our immediate ancestors. It simply means that there is an influence or pull upon the life in a certain direction because of the way in which our fathers and grandfathers have lived. It implies that it is easier to climb upward if the hands of twenty generations reach down from the height to pull us up, than if they reach up from the depths to drag us down. "We are handicapped," said Robert Louis Stevenson, "by the influence of dead men in the past and living men in the present." The chief real distinction between Instinct and Heredity is that between remote and immediate inherited tendencies.

The weakness of a comprehensive law of Heredity becomes evident as soon as we examine any particular family with which we are well acquainted. We come at once upon the initial difficulty of deciding which characteristics of the children are racial, which are due to heredity, and which are acquired by themselves. There is not a single conclusive piece of evidence to show that the acquisition of one generation becomes the property of the next, though there are many indications along this line. The general feeling is that Heredity counts for something, but "the type is slow

to move." And to complicate the problem, Nature seems wayward in her dealings with the sons of men, for the congenital tendencies of a father may not reappear in the son, or even in the son's son, and yet may turn up again in the grandson's child!

2. Doctor Barnardo's Dissent.

One of the greatest pieces of evidence adduced against Heredity is the striking testimony of Doctor Barnardo. This tireless worker took 60,000 child-waifs from the gutter or its vicinity, often with the vilest heredity behind them, and by placing them in helpful surroundings and suggesting that there was some good in them worth developing, nurtured them into good citizens. By a splendid system of after-care records made by visiting inspectors, he proved that only two per cent of them failed to make good; a lower proportion than in average families. Doctor Barnardo was ever emphasizing this fact. One of his many references to the subject is thus reported: "A child with a degraded list of ancestors is, say many, in the hopeless grip of an iron law which always tends downward. To this statement I strongly demur. Thousands of children have passed through my hands during all these years, and I desire to set my seal to the statement that I have never known a case where the rescue was accomplished early enough, and where the training was thorough and continued sufficiently long, in which there has occurred a definite revulsion to some ancestral type of badness."

3. The Influence of Environment.

Already we see that the battle rages most fiercely, not between the force of Instinct and that of Heredity, but between that of Heredity and that of Environment.

Heredity may possibly be a controlling factor at the very beginning of a child's life, but almost at once Environment begins to exercise its modifying influence. For years the child has almost no choice in this matter; his environment is chosen for him by his parents, and there can be no doubt that since the environment corresponds largely to the character of the parents, the effects of environment have frequently been credited to heredity. It is the verdict to-day of all who have studied the subject from any standpoint whatsoever, that Environment is stronger than Heredity, just as Barnardo maintained. Environment, that is, the sum of the agencies and influences that affect a child's life, has really almost illimitable potency; its rôle certainly is directive. But we have to realize that Environment itself is an inheritance, the racial inheritance of society. It may be looked upon as the accumulated wisdom and experience of the society in which we live. That is not to say that all who are born into it come equally under its sway; there are rebels born, whose nature it is to defy the *socius*, and who forfeit their inheritance. And then environment, of course, is a double heritage; there is the wider environment of society at large and the narrower environment of the family, and these do not always by any means coincide. The heredity of the child includes tendencies to conform to both of these. Where they violently disagree, the advantage of conflict lies usually with the narrower environment of the family, which has the earlier chance and the longer of influencing the new life. Heredity has been cleverly termed "potted environment" since it represents the effect environment has had upon our recent ancestors. To prove to ourselves our radical sense of the weakness of heredity, imagine a new-born child to be taken from a wealthy

and cultured home in London and exchanged for one of similar age from a village in the heart of Africa. The African child, cared for and trained in the English home from birth would grow up to all intents and purposes an English boy; while the English boy, reared in the jungle village, would differ from those around him in very little save the color of his skin. In each case some of the national modifications of instinct would be likely to show themselves, but characteristics of immediate heredity would, in all probability, be absent.

4. The Importance of Heredity.

Still it is undeniable that the line of heredity persists, in spite of variations in individual cases, and even though it is admittedly weaker than environment. The apparent exceptions are merely cases of unusual complexity and obscurity. Heredity is difficult to trace in human beings just because human life itself is so complex; in the case of lower forms of organized life the task is simpler. But the advantages of being well born are too well recognized to need argument. It is possible to overwork the idea of heredity, but we may not dismiss it. The most striking confirmation of the fact of heredity is the well-known comparison made in the United States of America of the records of the Jukes family with that of Jonathan Edwards, the great preacher. "From that unfortunate wretch Jukes, who saw the light in New York in 1720, 2,820 individuals have been traced. Most of these were paupers, prostitutes, physical wrecks, criminals, thieves, and murderers, who have cost the State half a million sterling. From Jonathan Edwards descended 1,394 persons, of whom 1,295 were college graduates; and of these 13 were presidents of great colleges, 16 professors in colleges, 60 physicians, 100 ministers, missionaries,

or theological professors, 75 officers in the army or navy, 60 prominent authors and writers, and many others who held honorable positions as lawyers, senators, governors, mayors, successful merchants, and so on. It is not known that any of them was ever convicted of crime." That tremendous contrast is not, of course, absolutely a contrast of heredities, for the influence of environment in both families must be reckoned with; but when all deductions are made for training, sufficient remains as a proof of the power of heredity.

5. The Significance of Adolescence.

One of the best-established facts concerning heredity is that hereditary traits show themselves principally in the critical period of adolescence, whereas instincts, for the most part, appear earlier. If there is a bad strain in a lad's family it will be likely to appear as a temptation during his early teens. "Ancestral depths are mainly opened up at puberty." So far as this is true it is a comfort to religious teachers, for it means that environment and training have their chance first, before antagonistic influences appear, and that all children who come under our care are more nearly on a level than we might have thought. They are children of the race, as it were, before they appear particularly as the products of different parents. But even this law is subject to sufficient variations to make us cautious of final statements. Inherited tendencies do not appear all at once, even in adolescence. Like the seeds of disease they may lie latent for many a year; yet the fact of their existence is no less certain for that. The manifestation of hereditary traits may have to wait on physiological development, as in the case of adolescence, upon suitable opportunity, or

even upon lapse of time. There are cases of men and women showing late in life tastes that are plainly hereditary, though long deferred in appearance. We may imagine in such cases that the proclivity was there all along; it was for some reason or other merely inhibited from emergence.

6. Inheritable Characteristics.

But what is transmitted? This is a most practical question, yet one to which a satisfactory answer cannot be given. Our parents are but a step behind us in the long, long line of progress and development, and it is almost conclusively proved that we do not inherit *their* individually acquired characteristics. Tastes, however, that have been for some generations developed in a family may persist. The genius for music in some well-known families may be cited in this connection, and the aptitude for natural history and science in others. Galton the scientist made a study of the tendency shown by mental ability to follow hereditary lines. Taking almost a thousand cases of men of the highest degree of eminence, he proved that they had over three hundred times as many eminent relatives as were possessed by a thousand commonplace men taken at random from among the general population. It is only fair to recognize that environment, training, and opportunity had some share in this persistence of genius; but there is enough left over to indicate the possible continuance of *acquired* mental characteristics, especially when there have been several generations of the sort preceding. In such cases it may be that what is transmitted to children is the power of using the different senses; and it is well known that these persisting qualities quickly disappear if not cultivated for a generation or two.

We are on surer ground when we consider *physical* characteristics as inheritable. Features, color of hair and eyes and skin, stature, and even temperament are certainly apt to be reproduced in offspring; though again here wide variations occur. A child will, strangely enough, have the characteristics of neither father nor mother in some particulars, but may favor a distant relative on either side! Predispositions to disease are believed to be inherited, as is seen in the unwillingness of insurance companies to accept persons for insurance whose parents have suffered from certain diseases, particularly tuberculosis. Sensualism and the taste for alcohol seem to be carried down in a family line; and even when the depraved craving is successfully combated, it is apt to produce a state of nervous and moral instability.

Our interest, as religious educators, naturally culminates in the question whether moral characteristics are inherited. A very wide belief in this possibility is found, as evidenced in the almost universal tendency shown by biographers to discover fine character in the hero's antecedents. The phrase "of poor but honest parents," with its curious innuendo, became hackneyed through frequent use! But it is certain that *character* cannot be transmitted. This is as true of bad character as of good. While a degenerate parentage may bring a weakened offspring, it is just as certain, in the truest sense of the words, that no human being is born with a moral taint. What he inherits are powers, and these may vary with different children greatly, so that the same environment may appeal in very different ways to them. But each child is a new beginning. Sir Henry Jones says: "What does persist and might conceivably be transmitted is the modification set up in the individual's powers through the doing of right

or wrong actions. For every action, mental or physical, recoils upon the faculty which has produced it. And it is possible thus that there may be an accumulation, not indeed of good or evil, but of propensities to perform the one or the other."

7. The Guiding of Hereditary Tendencies.

Some practical considerations emerge for us who have in hand the religious education of the children. We need to watch carefully for the beginnings of hereditary tendencies in the children under our care. If we are parents we should watch our own children particularly, for our own weaknesses are apt to reappear in these little ones. But as teachers and guardians, too, we need to be alert. Our scholars may at any moment unfold unsuspected tendencies, and only unremitting watchfulness on our part will enable us to meet these before they intrench themselves in habits. The youngest child has proclivities which themselves are old before ever they manifest themselves in his life.

A second necessity arising out of this consideration of heredity is that of ascertaining, so far as we may, without undue prying, the habits of the parents of our scholars, so that we may know what congenital tendencies are to be expected to occur. We can then lay our plans accordingly. If we can discover some trait that has exercised a masterful influence in the family history, we shall realize that there is a foe or friend coming for whom we may prepare before he appears. The seeds of heredity tend to bear fruit, like all other seeds on the world, after their kind, and to be forewarned is to be forearmed. Not always, however, do these seeds break into life which we expect to see spring up. Evil tendencies, and good ones also, are apt to miss fire in the seemingly strange variations of

nature. There are probably reasons for these variations, though they may be hidden too deep in the complexities of life for us onlookers to see them. So that we need not despair of the progeny even of the worst, just as it would be unwise to lull ourselves into careless confidence over the children of parents whom we regard as good and even exemplary.

Good tendencies, then, as well as bad, may be transmitted, and according to the old revelation are far more persistent. "I the Lord Thy God . . . visiting the iniquities of the fathers upon the children, upon the third and upon the fourth generation of them that hate Me; and showing mercy unto a thousand generations of them that love Me and keep My commandments." (Ex. 20:5, 6, margin.) This is the bright side of heredity. Soundness of body, healthiness of mind, generosity of soul are among the tendencies that may be passed on from generation to generation. And for our encouragement, we may realize that in our well-directed efforts for the formation of fine character and sound mental and physical nature we are creating heredity in our scholars which shall be transmitted by and by to their descendants. We are working for the future, and every advance we make has its effects far beyond our immediate reach. We are securing for future children, at least, a better chance of attaining their natural right of being well born.

X

HABIT

Upon our hereditary tendencies, whether they be ancient and ancestral or those derived from our parents, Environment plays, bringing stimulus and opportunity, and the child's response forms Habit. Theoretically, the difference between Instinct and Habit is easily stated: Instincts are inherited tendencies and habits are attained; the one is original impulse, the other is acquired impulse. Instinct is "untaught ability"; habits are "learned ways." But in practice the difference is not so readily distinguished, for instincts and habits are most intimately connected in the child's growing experience. Habits might be called educated instincts, and that would be near the truth. All our actions are partly instinctive and partly habitual. Instinct determines the general tendency in the face of a situation; Habit decides what the specific response will be. Instinct, for example, determines whether I shall have a hobby and make a collection; Habit decides what I shall collect. So that the same activities are both instinctive and habitual, since every habit derives its strength from original, innate impulse. Habit, moreover, acts as the bond between original instinct and developed behavior, for habits are the stuff of which Behavior consists. The importance in our study, therefore, of habit, is readily seen.

1. Physical Basis and Permanence.

Habit has a physical basis. Nature has arranged that once a living being has learned by experience the successful response to a baffling situation, the acquisi-

tion remains as a permanent possession with him. This is apparently done by a track being formed between the sensory nerve-cells and the motor nerve-cells. The path thus blazed through the wood is the easiest for the next idea to follow as it goes in that direction, and thus a "set" is established toward a particular kind of action. And on this physical side Habit is closely connected with the Association of Ideas, for that associating is but the working of habit in the intellect. Those associations of ideas that are habitually used are remembered while those which are neglected are forgotten.

The law of habit is Nature's economy, saving us from making new beginnings every day. Once we have learned a response or reaction to a particular phase of our surroundings we do not have to learn it again. It is ours then to use as often as we need it. The growing child could not do without this power, for as life becomes ever more complex for him he has to count upon habit if he is to progress at all. It assists him in two main ways. First, "it simplifies his movements, makes them accurate and diminishes fatigue." (James.) Think of the time a little fellow of two or three takes to do up a button. As we watch his blundering attempts, his repeated failures and waste of energy, we may well congratulate ourselves that the doing up of buttons has become such an easy matter with us. Secondly, "Habit diminishes the conscious attention with which an act is performed." Consider how little attention we have to give to winding up a watch or putting a spoonful of food into our mouths; yet either of these simple operations would demand from a very little child absolutely concentrated attention for successful performance. Thus habit makes life easier and sets the mind free for more important

things. James has well called it "society's most precious conservative agent"; though in some ways it might well be called society's petrifying agent.

2. Habit Formation.

Most habits are casually and carelessly formed, but when once they have developed, their power is tremendous. By their means we are tying ourselves to definite courses in the future from which it becomes more and more difficult to diverge. James says that by the age of six no less than sixty per cent of our actions are habitual, while before we are full-grown ninety-nine per cent are of this character. "We are old fogeys at twenty-five." "Every smallest stroke of virtue or of vice leaves its never so little scar," he says. "The drunken Rip Van Winkle, in Jefferson's play, excuses himself for any fresh dereliction by saying: 'I won't count this time.' He may not, but it is being counted, nevertheless. Deep among the nerve-cells and fibres the molecules are counting it, registering it, and storing it up, to be used against him when the next temptation comes." The impulses arising directly from our instincts are transitory and indefinite. Habit consolidates them and makes them definite so that at last a particular instinctive impulse which might have expressed itself in any one of a dozen ways now always expresses itself in a particular fashion.

Habits then are significant of the course of development of the mind. They contain the stored-up experience of our whole lifetime, be it short or long. They began with our beginning in life, and have been increasing in number and strength ever since. There are particular epochs, however, when habit-formation is most rapid and extensive. For while the whole period of immaturity is the time of receiving impres-

sions and of learning how to respond to them, the two stages of slowest physical growth, eight to twelve and sixteen to twenty, are recognized as pre-eminently the most fruitful in the formation and consolidation of habits. By the end of the teens habits tend toward permanence, and the ability of the brain-cells and associations to change rapidly dwindles. It has been said that by ten years habits of manners are formed, by twenty habits of personal character, and by thirty those of professional character; the latter, however, are more or less of the nature of adaptations of the earlier habits.

Of paramount importance is the question how habits form; and every teacher should be thoroughly aware of the fact that they grow out of actions. Back of every habit is a chain of acts. By the method of trial and error, often repeated, a response to each situation is at last discovered that brings satisfaction, and that satisfying response is then accepted. No instinctive impulse once used is ever afterward merely an instinct or an impulse. It has allied with it an idea, a memory, and a feeling; and when the idea is combined with the pleasant feeling of attainment, there results a strong tendency to repeat the experience. And it is impossible to act, certainly to act successfully, without making it easier to repeat the action; ease soon passes into tendency, and tendency, gaining momentum from a series of experiences, deepens into the compulsion of habit. The illustration is often used of the folding of a piece of paper. Once folded in a certain way it is impossible entirely to eradicate the crease made, and the paper shows a readiness to fold just that way again, until eventually it falls into the fold by itself. This law of habit-formation is true, not only of habits of action, but of those

deeper habits of thought and feeling which mark the development of rational life. Nothing is found in our subconsciousness which has not been modified by our responses, and nothing of any value is there that has not been modified by consciously supervised reactions, that is, responses we have consciously made or allowed.

3. Good and Bad Habits.

Habits may be good or bad; though when the term habit is popularly used it generally means a bad habit. Some habits are merely reflex actions which are necessary to the ordinary movements of daily life, but few are unimportant from the standpoint of the religious educator. Almost every habit has two sides to it, of which the inner, the psychical, is the more important, for it betrays the mental tendency; the outward physical concomitant is merely the expression of that tendency. *Bad habits are debased or unguided instincts.* Instinct, as we have seen, has no moral quality; it is just a mental urge, an ebullition of mental energy. It demands expression. The boy who was urged for the thirtieth time by his long-suffering mother to be less noisy, said with much truth: "Mother, if I don't make a noise I'll burst." Upon the mode, however, in which the mental energy finds expression much depends. The action in which it issues may lay the foundation of untold misery in after-days, or it may be a blessing evermore. If there is no guidance given, a wrong direction may be taken. Bad habits are acquired by the failure to acquire good ones; the rich garden left alone will grow weeds, using for the purpose the virile power that should have gone to the production of choice fruit and flowers. Little rills of evil-doing that might have been prevented or soon stemmed grow by repetition into terrible forces.

Bad habits are hard to break, not because they are bad, however, but just because they are habits. With every repetition the bondage of the habit is stronger, and the case more hopeless. The old illustration of binding a thread round a boy is an excellent one. He breaks a single thread almost without noticing it. If it is wound round him half a dozen times he can still break it with ease. At twenty times it becomes more difficult; at a hundred it is nearly impossible. If wound round him sufficiently often it becomes like steel bands. So it is with habits. In order to destroy a habit the only safe course is to kill it at a blow. The Greek word used in Col. 3 : 5 is of deep interest in this connection, for the best translation of the verse would be: "Therefore kill at a blow your members which are upon the earth: fornication, uncleanness, etc." There are probably none of us who have not experienced the impracticability of dealing with a habit piecemeal. The fact has been dealt with pictorially by writing down on the blackboard the word HABIT. Behead it: HABIT, and there is A BIT left; behead it again, HABIT, and a BIT is still left; behead it yet again, HABIT, and IT is still there! The value of pledge-taking, vow-making, public confession, and the like, as used by temperance societies for instance, is plain, since it makes the act of severance more complete, and renders retreat difficult.

Along with the advice to give up a habit, lock, stock, and barrel, at once, should naturally go that of allowing no exception to occur. James used the illustration in this connection of the winding of a ball of wool. A single slip will undo more than a great many turns will wind again.

One further point insisted upon by every writer on the subject is the necessity of immediately replacing

the dispossessed bad habit by a good one. Nature abhors a vacuum, even human nature. And the best commentary on this is our Lord's parable of the evil thing that had been cast out of the man slinking back again and bringing with it seven other spirits more unclean than itself.

4. The Building of a Habit.

Contrary to popular belief, good habits are as easily formed as bad ones. Professor Coe asserts that the good are more easy to form. He instances smoking as an example, pointing out how nature is against this exotic habit at the beginning. The Heavenly Father has not left the child at the mercy of the evil forces around him. But it must be kept in mind that the same rules govern the formation of good habits as of bad habits—they are built up of repeated actions, not of feelings or commands or exhortations. This fact is welcome, for as Edward Thring said: "It is wonderful how much preaching a boy can stand without being affected by it." Habit grows out of the things that are done, at first rather spontaneously and tentatively, and later with the consciousness of the satisfaction of achievement. In that connection the new emphasis upon the expression work to follow the Bible Story gains significance, for, once the instinctive impulses are awakened by the vivid presentation of the heroic deed, action of some sort should naturally follow. "The idea of a movement is already the beginning of that movement." (Baldwin.) The spontaneous impulse to DO something is one of the great advantages accompanying the story method of Bible teaching, and represents a result of peculiar value. The impulse may be easily satisfied, and on that account it is worth questioning whether the *material* expression

often suggested may not be actually harmful since it is apt to use up the desire for imitative action. This desire has its principal value as the stimulus for immediate moral activity. The Bible teaching of the future without doubt will lay enormous stress upon the provision of concrete moral activities as part of the teacher's work. The importance of this is more marked, of course, in pre-adolescent years, since adolescence brings with it the ability to generalize from particular instances, and to use the awakened stimulus in wider and less immediate tasks. Before leaving this matter of the expression of the story, it should be recognized that care ought to be taken in the preparation of the lesson syllabus that stories shall be chosen whose appeals will be to the *deepest* springs in the child's mind. For the activity to be suggested as outcome of the story, and upon which habit is to be deliberately based, must be built into the enormous energies of the major primitive impulses. If the activity and the habit arising from it are merely grafted on to some secondary or tertiary impulse, the habit will not only lack in vigor and strength, but it will be more or less unnatural in its character. Unnatural habits are doomed from birth.

5. The Development of Religious Habits.

That raises the question as to what are good habits for boys and girls. "A boy's religion is not that of his grandmother," said Henry Drummond, speaking of its mode of expression. And we need to get a far clearer idea than is common of the manner of religion that has real and permanent values in a child. A guiding principle is that the religious capacities keep pace with the general growth in body and mind. A boy does not cease to be a boy when he is a truly re-

ligious boy. We must take him as he is. A well-known doctor said recently: "If your boy prefers a prayer-meeting to a game of football, and giving his testimony to a hockey match, it is time to call in a medical specialist." We and our younger scholars have both of us been the victims of much foolishness in this matter. The boy under our training should become progressively aware of the supernatural and the spiritual; but it will be by a somewhat indirect route. Forbush tells of a boy who summed up the needs of his age most succinctly in saying that the essentials of a good Church Boys' Club are "Feed and Fun."

The religious habits to be inculcated during early years are those that are connected with the so-called cardinal virtues, such as Obedience, Honesty, Loyalty, Fair Play, Courage, and Truthfulness. "Politeness, moral conduct, and even religious observance may now be made such a matter of course that they will never appear foreign." Self-control is to be developed, and the concentration of thought upon an object. "Playing the game," the habit of honor, is of great value in forming true character. Along with these will have to go, of course, actual acts of worship such as regular prayer, Bible-reading, reverent and regular attendance at worship, and a sincere attempt to please Christ.

All these virtues must, however, find objective modes of expression, for they are nothing more than abstractions until they find meaning in action and conduct. And conduct and habit, to be significant, must begin with *choice*. There is a danger of tying apples on the tree, as it were, during these years; of securing the performance of habits that are mechanically wrought from without. The overt act must be a real expression of the mental habit begotten within or it will lack permanence. A practical hint that has

borne much fruit is to associate a habit with a particular time or season, for then when that point of time occurs the tendency will be to think of the thing and do it again. For instance, the habit of prayer at bedtime, of the morning Bible reading, or the morning watch, making new resolutions with the New Year, reviewing the week on Saturday night, churchgoing, and the attendance at Sunday-school.

6. Habit and the Formation of Personality.

Every good habit instituted will be a bulwark against evil; and with each advance the downward drag of natural disposition and antagonistic habit diminishes, and the ascent becomes easier in the increasing strength of good in the soul.

There has been a tendency in these psycho-analytical days to underrate the force of habits, good and bad, and to place the emphasis elsewhere. The weight of experience, however, gives little countenance to such theories. Habit-formations are as strong as ever they were, and exercise just as great a place in every life. Habit still stands as the instrument by means of which the individual is adapted to the society in which he has to live; and, when all is said and done, it is the agent Society uses to hand down to posterity the ways of thinking, feeling, and acting which characterize her civilization.

The habits boys and girls form in their earlier years are very tenacious, and are not at all so easily changed as opinions formed in later days. New habits of thought and life are built on the older ones, and so character grows. The very word "habit" has an interest; for its original meaning is a garment, and Stalker happily says: "Habits are the dress of the spirit, by which it is known for the very thing it is. And the

Scripture compares the whole of the habits of the unregenerate man to an old and filthy garment, but the Christian character to clothing new and dignified." (Compare Eph. 4:22 with Col. 3:12 and Romans 13:14.) It may be necessary to add that habits are never going to save our souls; but at the same time it is undeniable that they play a most useful and significant part in the development of each personality.

XI

THE INTELLIGENCE

Referring again to the mental arc illustrating the various phases of the mind's activity (Diagram 2), let us recall that the powers included under Intellect culminated in a group of three: Conception, Judgment, and Reason. These three represent what is generally termed the Intelligence, or the function of Thinking. Intelligence represents the mind at work upon the perceived objects of experience, understanding them, classifying them, and interpreting them in order to discover what values they contain for its own use. The three processes of intelligence may be thus defined in general terms: Conception is the classification of percepts into concepts; Judgment is the examination and comparison of concepts; and Reason is the attempt to reach conclusions deduced from the judgments. These three, with Perception preceding them, indicate the series of mental acts whereby man becomes master of his environment. But just where mental images become concepts, and where the lines are to be drawn between Conception and Judgment, and Judgment and Reasoning, it is difficult to say.

None of these processes are active in a child at birth. The power of perception is the first sign of intelligence evinced by the child, and with his absence of knowledge, this is very slight, for he understands very little of what he sees. Gradually, during the first few months, the power of conception appears, and early forms of judgment and reasoning soon follow. These

two latter activities, however, are naturally very undeveloped, and, although they increase in strength all through the years of childhood, they remain primitive in their function until puberty. With adolescence they come into strength as the character of the mind changes from passive into active; and though the youth's power of reasoning is at first weak and unreliable it assumes a directive rôle in life thenceforward.

1. The Dawning of Intelligence.

The early forms of thinking in the little child provide a fascinating study which is perennially fresh and popular. The dawn of intelligence in baby has been watched by multitudes of eager parents, and many of its characteristics are familiar to us all. The fullest study of this subject ever given to the public is contained in Doctor James Sully's "Studies of Childhood," and some of his main contentions are reproduced in the next few paragraphs.

We are apt to consider the child as merely fanciful so far as thought goes, a victim of imagination and feeling; but not infrequently he evidences a grave matter-of-fact outlook on life. He is a creature of moods, one moment revelling in a blaze of pure fancy, and the next exhibiting a stolidly practical and really intelligent attitude. In the midst of laborious spelling out of words from the reading-book, his puckered brow suddenly grows smooth as he bursts into laughter over the "funny shape" of one of the letters seen there. In fact there is a double process going on in his mind, imagination and thought, and he passes from one to the other with rapid ease, as if mental tension made change soon necessary. The first indication of thought is seen in the keenness of *observation displayed.* "I wonder what baby is thinking of now?" says mother,

as she notices his wide-open eyes fixed on some object. He is not far advanced in life when he begins to notice differences, and that is a great step forward. Even a very young child will, within a week or two, grasp every detail in every picture of a new book, coming very near sometimes to scientific observation. Unfortunately this natural gift of observation appears to suffer greatly under our present system of education; but it is certainly there in strength at the beginning. Very early he begins to *compare* the objects he sees, confusing the *black* lamb with the *black* dog. He sees a photo of mother, and after minute scrutiny glances up at the original, to the delight of all the beholders. "He knows it is I, bless his heart," says mother. Comparison at first is very partial, for it fastens upon a salient feature—the blackness of the dog and lamb; it sees with great amusement a dog's face in a piece of bread because of a prominence there slightly, ever so slightly, akin to the shape of a dog's nose. There is "a true germ of thought embedded in the process of a child's observation and comparison." Notice the particularity with which a child of two tries to explain what he saw when out for a walk.

2. The Urge toward Classification.

Comparison leads naturally on to Classification, or Generalization, the bringing together of a number of objects by the help of a general name. The robin, the crow, the sparrow, the canary, the parrot are all "birdie." This new process arises out of the necessity he finds of trying to understand the complexity of his surroundings. It must be all very puzzling and confusing at first to him, and he does his best to bring connection into the tangle of disorder. He learns to associate his pram, the carriage and the motor all in

one group—they all represent "going ta-ta." Since laws of true connectedness do not always immediately appear, he makes many a mistake, grouping things together which do not belong. The ball he imagines to be a kind of fruit, and later a pot of ferns may be dubbed by him "feathers." But there is this inextinguishable impulse to connect and simplify the thousand and one things that he meets with, and already he is forging ahead of the remainder of the animal world in this respect. This necessity of bringing each new occurrence under the scope of a general law is seen in the implication of human motives to the animals about him, and even to the dolls and tin soldiers. And all the while his stock of ideas is growing by repeated experiences. The idea "dog" begins to have a multitude of added details, differentiating it from other somewhat similar ideas—soft hair, large mouth, color, waving tail, bark, fighting and swimming powers; so that by degrees new objects are apt less and less to be classified into wrong groups.

Observation was seen to be the root of all knowledge with the child just as it is the root of all science with the thoughtful adult. "I see it," we say as a new idea breaks upon us. So in the education of the child it is a matter of supreme importance what he sees, how vividly he sees it, what basic ideas are aroused, and what classifications he makes. We have seen in an earlier chapter that the mental image is the great instrument of education. Its power, however, is seldom realized. Clear memory images are a necessary preliminary to reflection and thought. And it is only by remembering accurately what we have already seen that we are in a satisfactory position to understand the new thing that we meet. An idea of a "sinner," the word used so frequently in our religious

teaching, with the child, only has potency when there are sufficiently clear mental images of sin in his mind to make it real.

Classification of ideas proceeds regularly and with increasing momentum through babyhood and childhood; but as has been already suggested actual reasoning is very little in evidence. Still, it is by no means absent. It shows itself in the child in the ascribing of *causes* to the events seen or imagined. The imaginative story which he concocts is often a crude attempt at explaining phenomena. "God sends the wind to dry our clothes, doesn't He?" Early beginnings at reasoning, too, are seen in the baby's attempts to invent some expedient to gain his ends, such as smiling in order to secure a coveted object, or whimpering dolefully to attract attention.

3. The Importance of Children's Questions.

Very closely related to such early forms of thought are the child's questions. By the end of the third year the questioning age sets in, and some children appear to have become "animate marks of interrogation," firing off question after question with wondrous rapidity. This insatiable curiosity is the vigorous attempt of the opening mind to understand the complexities of the world. The child seeks to add to his own scrappy information by drawing upon the *boundless* knowledge of the grown-up. "What do worms eat?" he asks, and almost before we have our breath, he has another ready: "How can fishes breathe with their mouths under water?" "What is the name of this?" is a favorite inquiry; but the greatest word of all with him is "Why?" The wearisome iteration of this monosyllable is the measure of the desire for classification of new ideas in his expanding system of know-

ledge. Some of the questions are of a purely speculative turn. "Who breaks the moon?" he asks when he sees it at the quarter. "Are the stars moon's eggs?" "What does the moon hang up by?" "Where do the days go to?" His ideas of causation lie at the back of such questions, and he has found an exception that bothers him. Theology comes under his criticism sooner or later. "Why does not God kill the naughty devil?" "Who made God?" "Can God make a stone too big for Him to lift?" is the baffling question of an older boy, but reveals the same tendency to probe the new ideas that have come. The beginnings of life, especially of human life, have a strong fascination for many children, as is but natural with the appearance of new little mortals in the home.

The questions of children are apt to run into unhealthy prying and a sort of mental peevishness, but mostly they are signs of a shrewd and dispassionate search after truth. It is a tragic fact that so many children find themselves checked and snubbed in this matter. Their curiosity is regarded as a studied annoyance, a mark of original depravity. But happily the questioning impulse is not easily eradicated, and so the child goes on with his powers of thinking developing against the years to come.

4. The Correct Classification of Ideas.

It must be plain to us that correct classification of ideas is of supreme importance, both in our social and in our religious life, for Reason must build upon these concepts we form. Concepts need to be accurate and forceful instead of vague and hazy. It is to be realized that they are made up of a mixed medley of images, ideas, tags of meaning and feelings. All of these go

to make up the "total idea" we have, that is they coalesce in the concept. Each new impression received falls not into an empty mind, but one already occupied by images, ideas, and memories which receive and absorb it, modifying it and being, in their turn, somewhat modified by it. The new image or idea *reminds* us of other things, and these earlier inhabitants of the mind decide very largely what shape the new idea will have. There is an economy of nature seen here, as James puts it, for we seek to disturb as little as possible our existing groups of ideas, and so we endeavor to *place* the new idea accordingly. "We hate anything absolutely new," he says, "and so we take the nearest name for it, though inappropriate." The only new images or ideas that are comparatively free of this modifying, qualifying power of the existing contents of the mind are those which enter with a tremendous *éclat*, very vivid and fascinating, and thus are received like honored guests whose persons and possessions are immune from official inspection.

These facts of Comparison and Classification give religious educators cause for hard thinking. Are the materials of our religious instruction of a kind calculated to march in as dominating concepts in the minds of the children, vivid enough and welcome enough to claim a place of their own? And is the very instruction we give nullified or perhaps turned sour by the existing concepts which are antagonistic, and which we have not attempted to modify or even discover? A keen Christian teacher acknowledged that she could get no good out of any book or sermon or lesson on Nehemiah, because when she was a girl the presentation of his life gave her the idea that he was a prig, hungry for praise (see 5 : 19; 13 : 22, 31); and even with increased knowledge she could never overcome

her repugnance for him. The conception of Jesus in the minds of many of our scholars is vague and hazy, and quite inadequate to bear any force of appeal; while in the minds of others the only conception of Him is that of a weak figure, lacking vigor and manly courage, and therefore casually put aside as undesirable. "When we shall see him there is no beauty that we should desire him." (Isaiah 53 : 2.)

5. The Use of Illustration and Analogy.

The teaching needs to be pictorial to be effective. Consider the appeal that comes equally strongly to children of each successive generation through such books as "Æsop's Fables," Andersen's "Fairy Tales," "The Pilgrim's Progress," and such like. The Bible stories must be so told that they produce in the scholars' minds images as vivid. Then only can we count upon their being effective. We have the example of our Lord's teaching before us. It was mostly given in story form—"Without a parable spake He nothing unto them"—and what is a parable but a specialized story? Doctor Stanley Hall urges "that nothing organizes more complete unity out of so many diverse elements than a good story. The child's unities are dramatic, and the good story-teller does all that Plato ascribed to the good musician. He knits the soul into cohesions and cadences it to virtue by the endless repetitions, refrains, and intonations that children love and thrive by." That is merely saying in another way what has been urged already. Much, however, of our Lord's teaching was of a type more generally recognized as symbolical. When dealing with men and women of the outer circles He apparently relied wholly upon the Story; but with those who were His initiates, He dealt in symbols. Sometimes this pictorial visi-

bility was acted, as in the miracles, the washing of the feet, the demand to be shown a penny, the setting of a child in the midst, and the cursing of the fig-tree. At other times it was in striking analogies: "The Light of the World," "The salt of the earth," "The Fair Shepherd," and many such symbols and metaphors were used in illustration.

With immature minds, however, the methods of illustration and analogy are very unreliable. For one thing the use of an illustration, with children, is accompanied by the difficulty that it diverts the interest and breaks the narrative; both of which are alien to our purpose. The usefulness of any symbols, indeed, in speaking to children is very doubtful. The value of a symbol depends entirely upon the associations it already has in the minds of the hearers, and those associations are dependent upon experiences which the children may not have had. The child thinks in concrete terms, and the power of analogizing, a form of reasoning, is still very undeveloped. The object of a symbol in religious teaching is to suggest the spiritual, and the question naturally arises whether, in the case of a child, the suggestion is possible. If not, the symbol creates confusion rather than enlightenment, even though, in the case of material symbols of some inherent interest, the attention may have been held captivated. So that, unless the experience symbolized is well within the child's reach, the symbol is no symbol at all. All he gets out of it is a sensational memory, accompanied in some cases by a glib facility in using phrases which are expected of him, but which having no mental counterpart are apt to breed insincerity.

It may be objected that the child uses symbols all the time in play. But his symbolism is that of the imagination and not that of the reason. In his drama-

tizing he has no difficulty in making one object stand for another, and he is not hindered by any feeling that the symbol ought to resemble the thing it represents. It is not by any means analogy that he uses, but merely transferrence or substitution of one thing for another. The symbols we try to use in religious teaching, both as figures of speech and object-lessons, are of quite a different character from that. The child is apt to interpret them literally, and quite to miss the truth we intend him to get. An excellent illustration of this is seen in the oft-repeated incident in which the little boy varied a familiar prayer-verse thus:

> "Jesus, Tender Shepherd, hear me,
> Bless Thy little *horse* to-night."

When remonstrated with, he said with an air of finality: "I am so tired of being a lamb; to-morrow I am going to be a tiger, and a different beast every night." A lamb was a familiar enough object to him; but the special spiritual qualities denoted by the symbol of a lamb had evidently never occurred to him. In a Sunday-school Teachers' Manual the following metaphor was offered for the teacher's use with children: "The Golden Calf was never broken like the Brazen Serpent, for men are still worshipping the Golden Calf." There might be something in this for children old enough to see that the Golden Calf was merely a figure of speech, but for most below twelve it would give the lie direct to the Bible record, for they would surely see the image of the calf made by Aaron. It is not until adolescence is reached that the mind is able to appreciate the hidden similarities and distinctions between things; and to count on this in earlier years is to court defeat.

6. The Formation of Judgments.

Judgment has been described above as the examination and comparison of concepts. The new idea entering the mind is immediately accorded a place by the existing inhabitants. But once it has been received, a new process has to be gone through which we call the examination of concepts. The reception was accomplished with great rapidity; this secondary process is leisurely. The place accorded in a hurry to the new idea has to be considered, and either it is passed as satisfactory, which is the case with the great majority of new ideas, or else it becomes an object of attention, passive or active. Because of uncertainty or uneasiness regarding it, the idea is analyzed, parts of it are selected and compared with other concepts, and it may be that it comes to be regarded under a new aspect as a result. "At first sight I was rather taken with him," we say, "but on second thoughts I felt uneasy." Thus we attempt to ascertain the vital qualities of the subjects felt to be most important for our welfare. The secret of mastery in life is the power of *seeing the essentials* of a situation, and this applies to great generals like Wellington or Foch, to political leaders or great business men, or to ordinary individuals facing life's problems.

Reasoning acts upon these considered concepts, and by the twin processes of Induction and Deduction draws conclusions of more or less value. Its chief work is to think correctly, and this is a function that links man up with deity. (See Gen. 3:22.) But it is a grave question whether the average man uses this semi-divine birthright. Man has termed himself "the rational animal"; but he rarely thinks. It was so in the days of Isaiah, for he says: "My people do not think" (1:3); and there has been very little advance

in the two and a half millenniums that have elapsed since the days of the prophet. We are born into a society where we find judgments ready-made, and we take them over and use them, scarcely aware that they are not our own. This is true in every branch of life, in politics, in science, in religion, and in personal life.

7. The Three Rational Functions.

There are three chief ways in which Reason operates. It finds out how certain desired results may be secured by considering the relation between means and ends. The great word here is *how?* All effectiveness in life arises out of this. Another function of Reason is to inquire into the law of cause and effect, with the key-word *why?* This is the basis of all science. These two modes of reasoning often appear in combination, as in the case of diagnosis by a doctor, who inquires into the Why so as to discover the How. The third principal operation of Reason is to forecast the future and foresee consequences, and thus to meet life's needs on the threshold.

These three functions are usually accepted as differentiating man from "the lower creation," and certainly he has a tremendous advantage over the animals when he uses his reasoning powers ever so slightly. It has been, however, too readily believed that animals have no power of Reason. It is true that they do not possess it in the developed form in which it is seen in man; but we must admit that they have some power of thought. At the least those early powers of reasoning which we saw in the little child are evident in some animals. They use, as we do, the method of trial and error, that is of experimenting, and occasionally attain quite extraordinary results. A cat will open a door by lifting a latch, or even sometimes by turning

a handle. A rat will dip his tail into the neck of a bottle to draw out some of the liquid which is otherwise out of reach. A dog will recognize the donning of a certain garb as meaning a country walk or a shooting expedition, and in some cases will retire spontaneously to the rear of the house when he sees a Bible in his master's hand as he sets out. The little chicken will peck at an unsavory insect once, and then pass on after regarding it wistfully, and in future turn away at once from such an object to other fields of investigation.

In all of this the element of Memory is present, of course, and it is never easy to say where memory ends and reasoning begins. But that there is an element of Reasoning in such occurrences it is futile to question. The same primitive sort of reasoning is present which is seen in the early beginnings of thought in the very young child. A well-known minister tells the following story. He had succeeded in impressing upon his dog the fact that such an animal was to be seen and not heard at meal-times, and that any ebullition of feeling or desire meant exile. The dog accepted the position, and instead of attempting to secure attention in the ordinary ways, developed the habit of sitting with one paw laid on his master's knee. He neither moved nor whimpered, but just kept up the silent protest. And it was effectual. The minister said: "I could not withstand such an importunate beggar."

Still, even when comparing the most intelligent of animals with an undeveloped child, there are differences plainly recognizable in this matter. For one thing a child does not need excessive and oft-repeated experiences to impress him, but learns by a sort of insight. Again, the associations of ideas of an animal

are accidental; a child soon attains to a measure of conscious generalization. And yet once more, the human is distinguished from the mere animal by his power of learning. The animal may learn a few modes of response to a limited number of situations; whereas "man has the indefinitely greater capacity for acquiring new modes of response, and so of adapting himself in new and more complex ways to an almost indefinite variety of situations." (MacDougall.)

8. The Goal of Intelligence.

Constructiveness is one of the principal characteristics of the human mind, and this may be regarded as the goal of Intelligence. It is therefore one of the chief duties of life to cultivate the Reason. Those in whom it is most developed, whether individuals or races, take by natural right a leading place among their fellows; while those at the other end of the ladder are the possessors of ideas that are vague and feeble. The general subject of the cultivation of the reason is outside the scope of this volume, important though it is, but the religious use of the reason is germane to our study. Since the task of Reason is to think correctly, it must be one of the chief duties of the religious educator to train young people to think correctly in the light of Christ's revelation. It must come to be recognized by them that true wisdom is only possible when the individual human life is in true relation to God. One of the commonest words used in the Bible for sin is folly, and ignorance of God was long ago seen to be a sign of lack of wisdom. (Psalms 53 : 1.) Through the complementary testimony of the Bible and nature the students should be led to see that there is a Some One behind all created things, and that that Some One is a God of order or method (Isaiah 30 : 18,

literal meaning), working with great and invincible purposes. (See Isaiah 14:26 and I Cor. 15:24, 25.) It will be part of the task of the teacher to show that the principles of Nature and life are explained best and to fullest satisfaction by the New Testament. This, of course, only applies when our scholars have reached adolescence; before that time, so far as the Reason is considered, religious instruction is accumulating its materials, correct and vivid religious concepts.

9. The Training of Intelligence.

With adolescents the use of the powers of reason is one of the most pleasurable forms of activity and should be regularly encouraged. In every lesson there should be, as far as possible, opportunities for discussion, kept well in hand by the teacher. The students should be led to judge whether a certain action is right or wrong, generous or selfish, wise or foolish, and then be encouraged to state their reasons for their conclusions. Clear thinking should be attained on the meanings of the great Christian terms, such as love, duty, discipline, sacrifice, right, brotherliness. The absence of sound thinking is one of the outstanding weaknesses of the Church to-day. The severe charge Christ brought against the men of his day was that their powers of observation and judgment were faulty and warped. (See Luke 12:56, 57.)

The judgments of our scholars are apt to be false and faulty in many particulars. It is our duty to train them in this faculty. Just as it is a mistake to force pre-adolescents to see reasons too early, so is it a grave mistake to miss the chance of enabling our adolescents to think soundly. The conscious extraction of principles from Biblical situations will be a plain part of the process of teaching. The warp in their thinking

must be straightened out and they must learn to judge truly. To pass a judgment on a character is really taking a side, and mistaken judgments are perilous. Five reasons have been given for false judgments: lack of observation; lack of careful thinking (we jump at conclusions); dependence on others' judgments; prejudice; lack of experience. And it is with these in view that the religious teacher of adolescence must proceed. He will, by his success, cut away the possibility of desolating doubt in the later years of youth.

It is not an easy task to discover the meanings these older scholars attach to the abstract terms they use, but it is very necessary to do this. The words may sound all right, but the meanings must be brought to light. The finer shades of distinction must be cultivated, and every one in the class should come to see that the true, the beautiful, and the good are ultimately one.

10. The Project Method.

Before closing this chapter a brief reference must be made to the new method of education by which the children themselves work at a problem under the guidance of the teacher. This mode of educating is known by a variety of names, and appears under a variety of forms. The Dalton Plan is the appellation given to one phase of it, and Self-teaching indicates another slightly different; but the name under which it is most widely known is the Project Method of Teaching. To enter into an account of these would carry us beyond the scope of this small book into the intricacies of religious pedagogy. But it will be recognized at once that any method which enlists the child's interest and willing activity must perforce be of great value in building up an intelligent conception of a

subject. The preparing, for instance, of a large map of Palestine, in which the children determine the tribal boundaries, discover the locations of the principal towns and centres, investigate the trade routes, decide upon the chief enemy neighbors, find out the advantages and disadvantages of the particular parts of the country for colonization, consider the productive possibilities, powers of self-defense, climatic conditions, and so forth, would not only provide a class of early adolescents with fascinating work for a quarter or half-year, but would throw an immense amount of light on the study of the early history of the Hebrews, and make the historical books of the Old Testament abiding realities in the young minds.

This is, however, only an example of what may soon become the greatest of all methods of education. The strength of the Project Method lies in the fact that it is purposive activity, work driven by natural interest toward definite objectives of unquestioned value. It insists upon the axiom that we learn most effectively by experience, by doing things ourselves. In this way, the Project Method may be said to be education becoming true to life, and in so far as it can succeed in the realm of religion it will secure for religious acts an assured place in the child's scale of values. It tends to relieve religious instruction of the implication of being impractical; and it admits of united effort on the part of a class or even of a whole school with all the ensuing advantages of social co-operation. A true project is not an abstract subject but a real life situation with new experiences to be encountered and with the zest of victorious achievement ahead.

Whether the average religious teacher will prove equal to the demands of such a method, and whether projects will be discoverable sufficiently effective for

the great ends in view are questions which will be answered within the next few years. But we may say at once that all who truly love the child will welcome any method that can replace the helpless passivity which is characteristic of many scholars, by a healthy, creative interest in the things that pertain to religion.

XII

THE HEART AND FEELINGS

Feeling occupies a central place in the soul, and it will be remembered that in the arc representing the activities of the mind (Diagram 2), the central segment was named the Powers of Feeling. Almost every sensation that impresses the mind carries with it a feeling as well as an idea; indeed almost all mental processes from the smell of a flower to the sight of the beloved dead are saturated with feeling. To describe these feelings that arise in the various situations of life we use a great variety of terms: feeling, emotion, affection, passion, sentiment, mood, and many others of less significance. There is a subtle and complex variety in these feeling states which makes it very difficult to draw sharp distinctions between them. But for the purpose of clarifying the subject we may thus roughly define the terms given. They are all feelings, but the word Feeling is generally used in psychology to denote a simple and more ordinary state of mind, whereas Emotion is used for intense feeling. An Emotion is stormy, rises suddenly and often produces physical effects. Grief finds vent in tears, amusement in laughter, happiness shows itself in smiles. When we feel profound contempt the lip curls, and when we are horror-stricken the physical frame grows stiff, the hair stands on end, "gooseflesh" appears on the skin, the eyes are strained, and the breathing is interfered with. Passion, in the correct use of the term, differs from Emotion in that, while it may be

just as intense, it is usually slower in arousal, and it does not subside as quickly. It may persist all through life, concealed perhaps, but constant. A *Mood* bears somewhat the same relation to feeling that passion does to emotion, being a state of feeling "long drawn out." The *Sentiments* are the emotions functioning on the highest planes, feelings of beauty, love, truth, and duty. All of these, with the rather more indefinable *Affections*, are included in the word Heart, which represents in common parlance the feeling part of the mind.

1. The Functions of the Feelings.

The functions of the Feelings are manifold. One of the chief is to lead the soul to action. Ideas that are merely ideas, and that have an absence or comparative absence of feeling, do nothing and produce nothing; "an idea only acts as it is felt." The Feelings, therefore, connect the powers of knowing with those of willing and action, and, apart possibly from mere reflex actions, nothing can be done until the Feelings have been aroused. But the Feelings are much more than a mere coupling between knowledge and action, for the idea that overflows into the Feelings from the intellect not only passes on into activity, but leaves a more or less permanent impression upon the feeling power itself. Thus the Feelings are modified by the ideas that arouse them, and so ideals and standards of life are gradually created which in their turn govern the emotional responses of the future. One of the most important facts of religious psychology is that ideals are born in feeling. This principle will come up for consideration in the next chapter; the mere statement will suffice here. The double task of the Feelings then may be recognized in this way:

Ideas *understood* produce Knowledge;
Ideas *felt* produce Ideals;
Ideas *acted upon* produce Habits and Character.

Phillips Brooks was once asked the value of our emotions, and he wisely replied that he could not tell until he knew their parentage and their offspring.

2. Their Classification.

The classification of the Feelings or the Emotions is very difficult since human feelings are so varied and complex. Indeed, there is no accepted classification of the Emotions any more than there is of the Instincts with which they are so closely connected. There are almost infinite variations and shadings of the affective states. One of the oldest divisions made was that which resolved them into feelings of pleasure and feelings of pain. Every feeling is pleasant or unpleasant, and there we touch a natural key to the understanding of the subject. Professor James made a different division of them into Coarser and Subtler. The former included the great primitive emotions of anger, fear, and love, with their many variations and combinations. By the subtler emotions he referred to the moral, intellectual, and æsthetic feelings. But perhaps the most satisfactory way of division is into three classes:

(*a*) Egoistic, centring around the Self;
(*b*) Altruistic, adapting the Self to Society;
(*c*) Higher, in which are included the Sentiments.

3. Feeling in the Realm of Religion.

This division has a peculiar interest for religious educators, for the "egoistic" emotions are found in strength in the little child; the "altruistic," though they have their beginnings in childhood, attain strength only in

adolescence; while the third class become full grown in later adolescence and mature life.

In the Protestant world the term feeling has been somewhat slighted and feared, due to the evangelical counsel not to trust to our feelings. The injunction was in right ordering in its place in that it urged the importance of trusting for our salvation to the great objective facts of Christ's redemptive work rather than to subjective states of mind. We must not, however, fall into the error of imagining that evangelical Christianity really disparages the feelings. In that it is true to the New Testament it cannot do so. Schleiermacher, the Christian philosopher, startled theologians a century ago by insisting that the essence of religion consists in feeling—the feeling of dependence upon the Unseen Deity. And Doctor Stalker has pointed out that the emphasis throughout the New Testament is thrown upon the feelings. In the injunction in Col. 3 : 2, "Set your affection on things above, and not on things on the earth," we are reminded that our feelings are a blessing or a curse to us according to the objects on which they are set. The three greatest Christian virtues are Faith, Hope, and Love (I Cor. 13 : 13), and what are these? "They are three feelings," says Stalker, "and they are the master feelings —the taproots among the numerous roots and rootlets of feeling in our nature. These taproots must be sunk somewhere; and the soil in which they are embedded will determine the character of the man. When they are rooted in Christ, the man is a Christian." St. Paul's summing up of the fruit of the Spirit in Gal. 5 : 22 is a long list of feelings; while our Lord characterized true religion in terms of feeling when He said: "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind

. . . and thou shalt love thy neighbor as thyself." The two great evangelical experiences of Conviction of Sin and the Joy of Salvation are both emotions, so that turn where we will we find religion blossoming in the realm of feeling.

4. The Training of the Emotions.

The child is largely a creature of emotion. While his intellectual abilities are at first latent and only gradually begin to function, he is born with his emotional nature in comparatively full swing. And life rests fundamentally upon the feelings. "The intellect is not a fundamental constituent of character; it is its light, but not its life." (Ribot.) The child's sympathies can be attracted toward an object or person much earlier than his reason can grasp them; he can love before he can understand. Love precedes faith.

The feelings and emotions are educable, that is, they are susceptible to training. Though they are present at birth as potentialities, they have a long plastic period during which they can be formed. Love, for instance, may be directed in almost any fashion; as we have already seen, it can entwine itself around the lowest and worst things on earth, or it can climb to heights of spiritual grandeur and bind us to God. And yet, in our religious education, we probably pay less attention to the feelings than to any other part of the child's mentality. We throw almost all the weight on to the intellectual attainment with our examinations and tests and reviews, while the rich domain of the child's sensibility is left practically alone, to develop as it will.

Feelings, it is true, are the most difficult things in the world to educate. The work cannot be done by

set rules and tasks, nor in any formal way—*the education of the feelings must be indirect.* Feelings cannot be produced by commands, exhortations or entreaties. Yet we are ever trying to evoke them in that way. "Be good!" we say, "Be brave!" To realize the absurdity of it, try the practice of command with the opposite sort of feelings. Can we imagine ourselves saying: "Be angry!" "Be sad!" We smile at the nonsensicality of expecting a child to be angry or sad without due reason; grant due cause and the anger or the sadness will soon be seen. Transfer the thought to the better feelings, and we see that the same rule must hold good; we need to provide the materials, the causes for the feeling, and it will arise spontaneously.

5. The Use of the Story in Training.

In the religious education of the feelings, the premiership of the story must be recognized. There are other instruments for our use, such as pictures and songs, but the story provides us with the most certain of all tools. Suitably chosen and well related it begets a series of images in the child's mind, and all saturated with feeling. Each natural division of the story will have its own emotional resultant or attitude, and these will prepare the way for the particular emotion we are trying to produce by the story as a whole. For example, in the story of the Good Samaritan, the opening of the incident with the description of the traveller leaving home and wife and children for the lonely road must be so done as to awaken the interest of the children in him and his family; then the stirring narration of the attack of the robbers with its sad ending should arouse deep sympathy in the minds of the hearers; the successive disappointments (with their fas-

cinating repetitions) over the unwillingness of the priest and the Levite should deepen sympathy, even while it creates a background of indignation; and then the crisis brings relief and admiration, and every young heart should be thrilling with desire to go forth and emulate the Good Samaritan. The appeals of the great stories are to the great and fundamental emotions; and the appeal is greatly strengthened by the passion in the eyes and the quiver in the voice of the true story-teller.

In this connection the inadequacy of the ordinary superintendent's review of the Sunday-school lesson may be noticed. We can question the children on the facts of the lesson, but those are the mere husk, the tools we used to reach the heart. Not only is there little purpose in letting the spiritual teaching of the hour end on so low a level; but by insistence upon factual details we endanger the completeness and the virility of the newly given vision. The object of the story is the cultivation of the child's feelings with a view to the implanting of ideals, the training of sentiments, attitudes, and faith; and what is happening within a child's soul when he is listening to a thrilling story, only God can measure. Dewey, the great educator, says truly: "The feelings and sentiments are the most mysterious part of the individual, and should always be approached and influenced indirectly." We should avoid questioning children closely about their feelings and demanding an examination of their likes and dislikes. They cannot explain them adequately, even if they would. They are little more aware of the new idea or ideal evoked by the story they have just heard, than the ground is of the significance of the bursting of the seed within its bosom. So far as the work of the Sunday-school superintendent

is concerned, the supplemental talk, given *before* the lesson-story, is a far more effective and sure method of helping the school.

6. Training in Worship.

In any consideration of the religious education of the children's feelings, too much stress cannot be laid upon training in worship. The child, it is to be remembered, shares emotionally in the common consciousness of the group, and the character of the "atmosphere" attained in the service of worship in the Sunday-school, for example, is of vital importance. The child's contacts with Nature have already brought him to the verge of the Unknown, and he has gazed with wondering eyes upon the awe-inspiring forces he has there met. Along with the cheering influences of Nature, however, have been its fear-producing elements, as in the rain, the storm, and the wind. So now in worship he is to be brought intelligently into the presence of the Divine, of the Everlasting Father. What he has learned of the immanence of the Creator in the created things of the world will enable him to appreciate the reverent and glad atmosphere of the true service of worship. Into the details of this it is unnecessary to enter here—recent handbooks on worship in the Sunday-school are to be had by the teacher. The child's sense of wonder and his vivid imagination both make possible the cultivation of a fine spirit of reverence. The stillness, the reverential bearing and tones of the leader, the example of teachers and helpers and other scholars, the outburst of holy music, the prayer that brings God very near—these and the other concomitants of the best Sunday-school worship may have a tremendous influence upon the suggestible spirit of the child.

7. The Deliberate Cultivation of the Emotions.

The Sentiments particularly are educable. Yet just as the sense of beauty may slumber in man unless it is aroused, so the deeper sense of God may remain dormant in spite of years devoted to some sort of religious education. The man with a fine religion is akin to the great poets and painters. These have a natural heritage of an unusually high sensitivity, and they enter spontaneously into their kingdom. So have some elect souls done in regard to the realization of the Divine; but most require this sense to be cultivated. The possibilities that lie before us in the realm of religion if this cultivation were adequately accomplished are beyond our present estimation. Much more care and thoughtful planning and wider knowledge than most of us yet possess are necessary for the task; and only by the fullest use of the varied means at our disposal can the work be done. The noblest feelings must be made the strongest, the higher developed instead of the lower. A guiding principle in this respect is that during the period when an instinct emerges and becomes dominant its correlated emotion should be cultivated and trained. That applies to each stage of the child's developing life. For instance, adolescence is the period when the sentiments begin to appear in strength, their blossoming-time. To set free the imprisoned emotional powers of the youth or maiden to function on highest levels is to do them the greatest service possible in life. Only thus can they hope to reach the fullest expansion of their natural powers.

Each of the great instinctive emotions requires deliberate cultivation for the unfolding of the personality. The sense of the beautiful, the delight in truth, the satisfaction of ownership which is the emotion belonging to the property instinct, and many others all have

their part to play in the finished product of our task, "a perfect man, . . . the measure of the stature of the fulness of Christ." Two of the most important members in what modern psychology calls "the Ego-complex"—that vast mass of elements of knowledge and feeling and upspringing energy which represents the individual's attitude toward the egoistic emotions—are the conflicting instincts of Self-Assertion and Self-Abasement. Out of these two great forces, with their corresponding emotions of Elation and Subjection, arise various instinctive forms of action that are of daily importance in the life. The problem of adjustment between these two contrasted instincts is fundamental in securing balance in the mind. They must be adjusted if there is to be mental peace and unification of energies. Neither can be denied or abolished, but must have channels found in which each may find its legitimate satisfaction. The emotion of fear provides us with a good example of this. Starting with the early function of self-preservation, fear is perhaps the most useful of all our natural gifts. Fears of the unknown, of the dark, of being trapped, of being lost, fears of the adult, fear of ridicule, are indeed the cause of untold mental suffering with children. The faculty of fear, however, is far from being an evil heritage. Rightly directed, *sublimated* that is, it is of tremendous value: "the fear of the Lord is the beginning of wisdom." In combination with love, fear produces that fine plant reverence. The instinct of veneration is one of the rarest but most important racial habits of civilized man.

8. Dangers to be Avoided.

There are dangers to beware of in the training of the emotional life. Some of them arise out of the fact

that we are dealing with forces that contain within themselves possibilities of disaster. Emulation, for instance, without which no youth can reach his best, is a compound of ambition, pride, and pugnacity, any one of which elements may lead to ruin. The value of emulation, however, shows certainly that not all feelings usually classed as undesirable are to be crushed. Rather they need directing, and they may enter most helpfully into new combinations. By the process of sublimation their dangerous energy may be enlisted in the service of the best and the highest. There is no emotion that cannot by judicious treatment be diverted and transformed into something good.

Danger, too, is to be recognized in the direction of overstimulation of the feelings. Much harm may be done in children's meetings where results are measured by the hysterical condition of the children at the close of the service. There are preachers and even teachers who play upon the emotions, stimulating them to excess under the delusion that emotional upheavals are the necessary concomitant of transformation in character. As a matter of fact, psychology is proving that what even adolescents do under the influence of strong feeling is relatively unimportant. The only safe rule is that emotion should never be allowed to evaporate without expression. It is apt to be our enemy unless it turn the mill-wheel of the will.

On the other side a danger to be avoided is that of causing Repressed Emotions. Psycho-analysis is showing the tremendous danger that comes through not allowing a natural emotion a way of escape. The unhealthy emotional life of later years is, it is said, largely made up of these very repressions, though their presence is unsuspected by their possessor. Bigotry, prudishness, hyperconservatism, and such giants, that

stand in the way of progress and happiness, find excuse for themselves in fictitious reasons, in many cases, which unconsciously mask the real motives, which lie repressed deep in the Unconscious.

To avoid these repressed emotions we have need, among other things, to respect the child's primal feelings. We may laugh with children as much as we will, but never laugh at them. The pathetic fact is that children are more sensitive to ridicule than adults. They have no wide knowledge of the world to fall back upon, and a result is apt to be a repression of emotions that may issue in baleful effects. "Strange as it may seem, a buffoon is sometimes a self-defensive development of the shrinking, sensitive child." And so it might be said regarding other emotional states. To suppress an emotion, as we have seen in the consideration of the subconscious, is not to destroy it; it remains deep within as a source of festering trouble. And there is constant conflict between impulses in consciousness and emotions thrust deep into the Unconscious, ever fed anew surreptitiously by leakage from the instinctive psychic energy.

But it is not only repressed emotions that are permanent. Still more directly to the point with us as religious educators is the fact of the permanence of all early impressions and emotions. The early feelings may not reappear in strength during the busy emotional life of the next few years, but they are only crowded aside temporarily and will reassert themselves. There is a tendency for every emotion experienced by a little child to pass over into a permanent mode of feeling. This permanence is more likely to be effected if the emotion has been frequently repeated with adequate intensity. Compare the early belief in ghosts, and notice how it persists even in minds which can

give every reason for not believing in such things. There are few of us to-day who have not some satisfying theory regarding apparitions, yet how few there are among us who could spend a night in a room supposed to be haunted and enjoy the experience. The reputed saying of the Jesuit, "Give me a child until he is seven years of age and you may do what you like with him afterward," finds justification here. The appeal of the Roman worship through its rich, sensuous ceremonial to the feelings of the imaginative child is tremendous, and many an adult is held captive by those early chains, even when his intelligence rejects the sacerdotal theories.

9. The Permanence of Early Emotions.

The permanence of early emotions is not, of course, in the main an antagonistic force. It is merely the conservation of attitudes, whatever those attitudes may be, and the religious educator may count upon it for the fulfilment of his purposes. Many of the moods and emotions, passions and prejudices, of early years, and particularly those of adolescence which have been built, as it were, into the structure of those of still earlier days, fill the background of our mind, and twine themselves in all our mental history. Thus the ideals and longings of youth contribute largely to conscious life long after the age of youth has gone. Religious ideas and prejudices become so rooted in the mind that we can never get away from them. They tinge our feelings and our opinions, and indeed hold us slaves even when we most think ourselves to be free.

XIII

MOTIVE AND IDEAL

We have now approached a stage in our study where the way grows difficult and the going is slow. So long as we were dealing with the Intellect, psychology was in its element, but with the entrance into the deeper parts of the realm of Feeling, our present psychological tools prove clumsy. Psychology is an empirical science, that is, it has to proceed by experiment and is dependent upon well-ascertained facts. But when we attempt to go below the surface of the feelings we find ourselves in dark labyrinths where the ordinary principles of experimentation are defective. It is not so much that the human experiences necessary for analysis are few as that they are difficult to relate to one another and to the other powers of the mind. The facts that are available for examination are largely gathered by introspection, our own or that of others, and of the accurate interpretation of these the scientific mind feels uncertain. Most psychological writers, therefore, are glad to give this phase of the subject a wide berth, a course which students of religious education cannot take, since it contains matter of primary importance for them. We approach the spirit and the mysteries of life, the realm where religion has its springs, and where personality takes on its color and its shape. Under the general term "Heart," itself not a term of psychology, must be included the motives, ideals, aspirations, and attitudes, which are among the permanent and immortal ele-

ments in human nature. In such high altitudes psychology halts and blunders. A few investigators have pressed their way into this region, but literature dealing with it is as rare as it is abundant in the earlier stages of the subject.

1. Motives that Prompt Action and Conduct.

Among the mental phenomena that have to be considered here are the Motives that prompt action and conduct. Motives are closely related to instinctive impulses, the natural forces that drive us to react upon our situations. The word motive is used in two senses. First, a motive is any impulse to action, whether it be just a reflex action following on any ordinary stimulus, or whether it be an action that involves a good deal of thought and feeling. The second and more correct use of the word applies it to the driving force that accompanies an action in which I have a conscious object. Whenever action is more than mere reflex, I have some purpose in its accomplishment, some foresight of its consequences, some preference in doing it, some recognizable desire to be satisfied by it. According to this, all human conduct is motivated by conscious desires, it is directed by intelligence, and accompanied by feeling.

We can see this principle at work in any of the happenings of daily life, whether they be important or terrible actions or the comparatively small things we do in the ordinary course of events. If, for instance, a murder has been committed surrounded by mystery, one of the first things a good detective does on arrival at the scene is to endeavor to discover the *motive* of the murderer; was it robbery, revenge, or only a mad act unpremeditated? The motive would give the most

important clew to the person of the perpetrator. Or, again, take any case of conversion. The investigator, in order to appreciate the value of the act, naturally seeks to find the motive. What made the man accept Christ as his Saviour? The discovery of the motive will go a long way toward deciding upon the reality and the permanence of the step taken. And in this connection it may be noted that one of the keys to the study of the Bible characters, a study needed to be undertaken seriously by every religious educator, is the search for the motives that compelled the men and the women to act as they did. Motives are the springs of human action and reveal the character of the man.

Many of our actions are controlled by motives that may be termed racial, great unchanging forces that we possess in common with the whole race, ancient and modern. Such motives are based on primitive instinct. It is this kinship with all other human beings that makes it so possible for us to appreciate the Bible stories, even though they happened so long ago and in conditions so different from our own. Stories from Mars, if we could have them told us, might utterly baffle our understanding, for if there are living beings there they might be of such a different order of creation from ours that their instinctive motives might be absolutely foreign to our natures. But when we read of Abraham, Jacob, David, and Hezekiah, we are on familiar ground, and we can appreciate their activities and feelings, their hopes and fears, with perfect ease.

There is another class of human motives, however, which we do not share with men of other ages and nations, and only to some extent share with our fellow-countrymen. These are the motives that are connected

more with our developed habits of life than with our original impulses. They still draw their strength from Instinct, but it is from instinct that has been greatly modified. The different racial environments, for instance, of Indian boys and English, produce in each case corresponding modifications of instinct, with the result that, apart from what we have termed the great human motives, the two sorts of boys respond in different ways to the same stimuli.

2. The Classification of Motives.

All motives may be divided into three classes, which correspond to the three classes of the emotions. There is first the interest in self. This is the most common of human motives, and with many people it is the engrossing one. What will give me satisfaction, pleasure, success, advantage? This self-interest does not always appear as "selfish." We apply that adjective to self-regarding motives on a low plane. But they may be so refined and even elevated in their course, and the man dominated by them be so little of an ordinary pleasure-seeker, that the selfishness is quite disguised. And yet self may be the centre of all his attention and effort. He may be living for himself, thinking only of the development of his powers, of his purposes, of the achievement of his ideas. *Me* is the touchstone of all he does.

Then there is the altruistic group of instincts, interest in others. This unselfish interest may permeate all action and purposing. Those who are dominated by it make other people their centre of thought; and this is a great progress from the previous sort of motive. It is not, however, always indicative of the friend of humanity. The rollicking, genial spendthrift, always ready to give his last penny to his drinking

companions is an example of this motive. In him it has degenerated into harmfulness, since it lacks wisdom and self-control, and does not consider the ultimate good of the recipient.

The third class of motive in human action may be called duty or principle. This is interest in the law of the universe, and may take on the form of wholehearted allegiance to God or merely issue in Pharisaism.

No person, of course, is dominated entirely by any one of these classes of motive. They are blended in all of us, for each of them is rooted in our nature, and each is intended to find fulfilment. Self-interest can not be eradicated entirely, nor would it be a gain to us if it were. But each of us comes under the dominance of one or other of the three great divisions of motive, and life is colored accordingly. The ideal or perfect life would have all the three classes of motive blended in true proportion, and balanced one by the other. And religious education, if satisfactorily accomplished, should by divine help awaken, strengthen, and clarify the motives that will act in harmony in the life. Such a conception of religious education may appear utopian to many who have had to bear the heat and burden of the day in average Sunday-schools; but until we do attain to some such conception, our task will never be entirely successful or accomplished to full satisfaction. Henry Drummond, that gifted pioneer in the religious handling of boys, once wrote regarding the street boys of Glasgow who came to Sunday-school: "What is wrong is that they have no motive, no interest, and you have not tried to find these for them." There is the kernel of the whole matter. They have no motive for becoming religious, for following Christ, for sacrifice and service, and we have not

awakened one. In that brief sentence lay a world of condemnation of method in much religious education.

3. Motives and Ideals.

A dominating motive is the expression of an ideal. Thus we come on to a second of these terms, which concern the deeper parts of the feeling power. The word Ideal is used and misused very freely. It may stand for the highest appreciation of life, "a man of fine ideals," or it may represent contempt, "an idealist, a visionary, living in an ideal world."

What is an ideal? As often used it is the equivalent of a standard or conception. That, however, will not meet the case, for it is chiefly intellectual. One of the most complete definitions given is "An ideal is a conception of what, if attained, would fully satisfy; a perfect thing, a pattern to be copied." But here there is more than a conception; there is coupled with it a satisfaction, and a hint of an impelling force, "a pattern to be copied." That is, an ideal is more than an intellectual conception; it is at the same time an urge that drives me forward, a force as well as a standard. An ideal may not be moral, though it usually is moral. A moral ideal is that which would fully satisfy me as a moral being. It stands for What Ought to Be instead of What Is. And a man's true measure is found in his ideals, for the power to cherish ideals is universal. The old philosopher who said, "I approve the better, but I follow the worse," was not really speaking of an ideal so much as an intellectual idea which had no compelling power. My ideal is composed of various elements or aspects usually referred to as my ideals, and these are the controlling factors of desire, which, in its turn, is the incentive to action. This creative

idealizing tendency is one of the deepest facts of personality, and one of the most mysterious.

4. Laws Governing the Growth of Ideals.

The laws of growth of the ideal are ascertainable. The first is that ideals are *born in feeling.* They come to us mostly in those moments when the soul is thrilling and quivering with intense emotion. We might vary the words attributed to Ulysses thus: "I am a part of all that I have *felt.*" Every deep feeling that has been aroused within my heart has added its never so small contribution to my ideal.

Secondly, ideals *grow very gradually.* This is a corollary of the preceding law. They do not descend upon us fully formed. They grow with our growing, and are gradually enriched in content as experience is enlarged. They do not increase by accretion, each piece of new knowledge adding, as it were, a layer on the outside, like a crystal. But growth is from the inside, by constant modification. Take, for instance, two boys reared respectively in the homes of a burglar and a minister of religion. Starting away with much the same general outfit of developing instincts, these boys are likely to grow up very different sorts of men. The boy in the burglar's home is peculiarly the creature of his environment. Definite training, presumably, is at a minimum. He develops an ideal of life, but it is largely an ideal in rebellion against society. His hand is against every man's. He suspects and fears the police, the magistracy, and all the forces that make for order. His ideal, built upon the primitive instincts, very untamed, deifies strength, courage, endurance, but all in opposition to society. It requires a great deal more courage than most of us possess to be a successful burglar! The boy glories in the accounts of

his father's escapades, recognizes the high quality of the cunning that baffles the police, and so grows to young manhood a potential burglar. He is dominated by his ideal. The other boy, living perhaps not many doors away, through example and atmosphere in the godly home, through companionship, reading, training, and activities, develops an ideal of noble and high living. His world is far larger than that of the other lad, and his ideal of life drives him on to enjoy and to use the opportunities that open before him; while the burglar's son turns away from them in contempt. He says in effect:

> "The husks have greater zest for me,
> So I'm off to the styes afresh."

Ideals then are, pre-eminently, matters of training.

A third law may be said to be that *the growth of an ideal is not an even process.* The ideals grow silently, and almost unobserved, but they occasionally come into conflict with each other and with primitive unmodified impulses. At various points in their history they have to gain their way by fighting. There is loss of ground sometimes, due partly to the constant revaluation of values as the intelligence grows. This is often accompanied by a period of disillusionment, particularly in adolescence, when hitherto accepted values are examined and a selection is made from them conforming more accurately with the widening knowledge. The process of ideal-making involves a transformation of the objects or ends of the original instincts, and *the creation of secondary ends and values*, and in this there is always possible a certain amount of false emphasis. So that periods of doubt arise during which a sifting process goes on, and the danger then is that some of the

early ideals which have been most valuable may wither and fade. The rule appears to be that those ideals which were accepted without much intensity of feeling are most insecure. Lightly come, lightly go, it is with them. The mind in this deep region of feeling is striving after coherency and co-ordination, very much as it was doing much earlier in life in the realm of Perception and Conception. "Shocks of surprise that dissolve those dreams of the morning are but signs that experience is bringing into life new ends to be wrought into a richer idea." (MacCunn.) Yes, but alas, the shocks do not always find the ideal of the recipient sufficiently well formed to stand their impact successfully. Therein lies the peril and danger of adolescence. The demands of reason, immature but noisy, are apt to destroy all finer elements which are not absolutely sound in principle, and—still more significant—which are not firmly built into the structure of the emotional life.

One more law in the growth of ideal is worthy of notice. *Ideals are usually ahead of conduct.* Indeed, an ideal may be said to be realizable and yet unattainable; for by the time the apparent summit is reached, it is plain that it is not the summit, that there are heights still in front. By the time the ideal of the ten-year-old is attained, it has been outgrown by a greater conception of life. Conduct may be impelled by the ideal, but it is hampered in its course by conflicting agencies, and it moves forward slowly. All striving onward is accompanied, especially in the young, by a sense of failure and lack of attainment. This is seen in the boy's naïve prayer: "O God, if You can't make me a *very* good boy, make me as good as You can." The main use of this law for the teacher of religion is that he should not be discouraged over-

much by apparent failure and retrogression on the part of the pupils. Whatever happens, he must not measure growth absolutely by conduct or he will fall into despair. The boy who does a truly barbaric deed is not necessarily a barbarian; the angel and the beast are still close neighbors in his nature, and you never quite know which it will be next with him. His feet may seem to be on one path and his eyes on another; but this inconsistency is better than nothing, for his eyes will at last guide his feet.

5. The Development of the Ideal.

It is of great value in religious education to discover, so far as is possible, the nature and extent of the growing ideal in the pupil's heart. But this is a delicate operation. Introspection helps as yet very little, for the youth is a creature of moods and sees things rosy or dark according to the feeling of the moment; and, moreover, the ideal is subconscious rather than explicit and thought out. Some conception of the ideal may be gleaned from an examination, tactfully carried out, of his motives, and a little more by a study of his actions. The ideal, however, is always ahead of these, while, under a dense covering of imaginations, day-dreams, and aspirations, new elements are ever in process of formation.

> "Like the tide on a crescent sea-beach,
> When the moon is narrow and thin,
> Into our hearts high yearnings
> Come welling and surging in;
> Come from the mighty ocean,
> Whose rim no man has trod,
> Some of us call it Longing,
> And others call it God."

Perhaps most light on the development of the ideal

may be had from an investigation of the boy's or girl's heroes. The connection between Affection and Ideal is very close, and the ideal in a young mind always tends to clothe itself in the form of some beloved and admired human personality; so that the passionate hero-worship of the young reveals the budding ideal. All the persons the boy has heard about do not stand out with equal prominence on his horizon. Some are insignificant, some loom large, and a few, perhaps one, have place in the secret shrine of the heart. But strangely enough the hero is never, with the immature mind, the actual historic personality, but an idealized person. Upon the chosen man the ardent soul piles ever fresh honors, each corresponding to some new aspect of his ideal, until at length the original hero breaks down under his load. He is tardily recognized as unworthy to bear so much glory, and his place is taken by another who more nearly corresponds to the advancing vision. Thus through later childhood and early youth there is with most a succession of "heroes," and this succession, if it could be truly recorded, would be the surest register of the growth of the ideal. One young man questioned by the writer as to his boyhood hero, said: "When I was quite young Joshua was my hero; later David; then Paul; and now, I think, only Jesus Christ meets my demands." In so far as that was a true record of his personal experience it was most illuminating, for it showed a regular advance from the ideal of a godly soldier, man of muscle and courage, to the soldier-king, whose magnificent physical qualities were combined with others more advanced in æsthetic and spiritual worth. From the soldier-saint the next progression was to the Christian leader in whom the martial qualities of David are to be found, but sublimated in allegiance to a spiritual quest. And

then at length even the master-disciple yielded place to the Master of all disciples, Christ Jesus Himself.

6. The Personification of the Ideal.

Most children by the age of fourteen have singled out some man or woman—it is usually a man even with girls—who appears to them to combine the qualities they most admire. The hero is thus the concrete embodiment of the ideal. The task of adolescence in this particular is to clarify the ideal, and rationalize it in the sense of bringing it up to date with the youth's wider knowledge. This discrimination almost always results in a change, and, as always in times of change, there is danger of reversion, temporary or otherwise, to a lower type. Hero-worship is apt to degenerate, at least for a time, into what might appropriately be termed "Donkey-worship," a phenomenon with which all educators are familiar, but which need not be taken too seriously.

We cannot, in after-years, trace back to their origins many of the strands of our ideals, but there can be no doubt that vivid images, saturated with feeling, were the originating causes. Every lesson taught that thrilled the heart added an element to the ideal, and there again is emphasized the peculiar value of the Story. Conduct moves surely even if slowly in the direction of the dominant imageries of the mind which is "self-hypnotized by noble deeds," and certainly all permanent changes in conduct are inspired by the changing ideal. In later childhood the story will be that of physical prowess and great deeds; early adolescence will bring into play the biographical story, the tracing out of a great life, and the laying bare of the secrets of success; with later adolescence the biographical material will find its wider relations in history and

national progress, the value of the man to his generation. But in each stage it will be the graphic presentation of the developing story that carries the images and supplies the material for the building of the greater ideal.

7. Building the Perfect Ideal.

The ideal decides the life; and, considering it in the light of Christian education, it is the ideal that decides the acceptance of Christ. Reverting to Henry Drummond's boy, it is plain that what he was in pressing need of was not a powerful evangelist, but of something deeper, more intimate, and more personal. He was in need of an ideal that would respond to the call and claim of the Saviour. He had no *motive* for being religious, and so all the fervid appeals of the teacher fell flat with him. As well might one appeal fervently to a truly Christian youth to join in a disgraceful rout—the appeal would be no appeal to him. It would only disgust him! There must be a dominating motive to which the appeal may come. And we *supply a motive by building an ideal.* The only motives we can appeal to are those arising out of the developed ideal. The case may be quoted of the miserly farmer brought by dint of long persuasion to one of John Wesley's meetings. Wesley, in his sermon, gave out as his first heading, "Make all you can"; and in a masterly fashion he dealt with the principles of money-making. The farmer was as delighted as he was amazed: he thought it was only "religion" he had come to hear. When the preacher gave as his second heading "Save all you can," and proceeded to urge with eloquence the necessity of thrift, the farmer was almost beside himself with joy. "All these things have I done from my youth up," he was saying in effect. Then when Wesley

announced his third heading as "Give all you can," the man sank back muttering: "There, he has gone and spoilt it all." We supply a motive then by building an ideal, for the boy grows like that which he admires.

In religious education the central vision imparted by the Christian story is that of Christ Himself; and it must come, not in a vague and hazy way, nor by the road of doctrinal argument, but by the more direct route of vivid presentation. "O foolish Galatians," wrote Paul, "who hath bewitched you, before whose eyes I have painted Christ crucified." (Literal translation of Gal. 3 : 1.) As Jesus is pictured year after year to the child and youth, with the presentation of His life developing with the developing need, He tends to fill all the canvas; and the ideal in the heart, though it may appear for a time yet to be centring round the figure of David or of Florence Nightingale or John Williams, is taking on it the lineaments of the Son of God.

> "Thou seemest human and divine,
> The highest, holiest manhood Thou."

The ideal, that is, is taking on it more and more of the characteristics of His perfectness, and therefore His charm is being felt more and more fully. A suggestion of the law of spiritual birth may be contained in those striking words of Paul: "My little children, of whom I travail in birth again until Christ be formed in you." (Gal. 4 : 19.) And very much akin is an expression of Peter's: "The hidden man of the heart." (I Peter 3 : 4.) Thus are seen "the visions splendid by which their inner lives are charmed and nourished—cherished and dreamed over with eager desire"; and thus are wings of aspiration spread until the ardent soul is lifted up and inspired with the enthusiasm of life and

the desire for the Master of all good life. Self-interest, interest in others and the higher habit of duty are caught up, unified and glorified in the person and teaching of the Lord. Christ has already become the real dynamic, before even the lad is aware of it, and so in religious education, by deliberately, systematically building up the ideal in the heart we are preparing motives that will sooner or later function in life's greatest decision.

XIV

THE WILL

The third great division of the Mind is now to be considered. (See Diagram 2.) Let us recall the two main sets of nerves in the cerebro-spinal system, the sensory nerves by means of which impressions from the outside world are carried in to the mind, and the motor nerves which with marvellous dexterity carry to the muscles the commands for action. Just as the sensory nerves are the means of all our knowledge, so the motor nerves are the agents for all our reactions upon the material world around us. They provide the indispensable medium for all our volitional processes; and these volitional processes are summed up in the word Will. We are not to imagine the will as a separate thing from the mind, as if some living creature resided there who used the mind for its projects. It is often spoken of in terms that might suggest such a conception, but there is, of course, no real division between the will and the remainder of the mental machinery. The mind is a unity, and though we may divide it up for purposes of study, its acts are all closely related to one another, and depend upon each other to a very much larger extent than is commonly realized. The will may be said to be the mind in deliberate action, consciously directive of energy.

1. The Antecedents of Action.

Action sometimes appears almost spontaneous, as we have seen in our consideration of reflexes. It is

almost as though a trigger was pulled and the mechanism went off by itself, as we say. A fly alights on my ear, and without consciously withdrawing my attention from the job I am engaged in, I lift my hand and wave it off. Such automatic action occurs every minute of the day with us in some form or other, fulfilling itself without conscious supervision in the way of movement of an amazingly definite and orderly character. The stimulus affects me and I naturally respond. Every impression that comes tingling along the telegraph-wires into my brain tries to translate itself into action of some sort, and if it were not for the influence of other powers of the mind, each would have a perfectly clear run. The order of sequence would invariably be Stimulus, Impression, Feeling, Action. But the mind is very much more than a mere connecting system between sensation and action. The gantlet of various complicated processes must be run before an impression gets through.

2. The Particular Function of Desire.

One force that has to be awakened before action can result is Desire. The impression flashes through the powers of knowing, doing its work there as it passes, and into the feelings, stirring them to a greater or less degree. The result of this irruption is desire, by means of which the stimulus is carried on into the Will. There has been a great deal of uncertainty as to the exact nature of desire. It has been classed as a feeling; but it is evidently more than that. It is the resultant of feeling, the channel, if you like, by which the feelings run down toward outward expression. It is not, of course, a mere channel, for it too is a mental state, and is closely connected with other important parts of the mind. On the one hand, it is distinctly

related to Instinct, and in the earliest stages of life these two can scarcely be discriminated. But as life goes on desire and instinct grow apart. Instinct is blind and acts without sense; desire is wide awake, foreseeing a particular goal. If Desire is Instinct at all, it is Instinct with her eyes open.

Again Desire is closely connected with Motive and Ideal. The Ideal can only act through Desire, though Desire gets many things done with little reference to the Ideal. Desire might be termed the executive of the Ideal. The relation of the two is rather loose. We have already seen that one result of the awakening of the Feelings is the modification of the Ideal which gradually through the entire feeling-experiences of life grows into a controlling force. All new feelings that are aroused are modified in their turn by the Ideal, and very many are suppressed because they are not consonant with its character. Thus when I see a bird's nest my feelings may impel me to make myself possessor of the eggs, but my ideal of kindliness to the dumb creation nips the desire in the bud, perhaps before ever I have even recognized it. This activity of the Ideal is seen in many ways with regard to the impulses that come to me; some it redirects, others it suppresses, some it modifies, and others it intensifies. As the Ideal is gradually educated, the desires become refined and nobler. Thus theoretically the movements of a well-disciplined adult are supposed to be directed according to his ideal; but as a matter of fact it only means in practice that the mature mind has acquired the power of acting thus. A very large number of impulses run through the Feelings and issue in Desire before ever the Ideal has had time or leisure to consider them.

3. The Place of Self-Control.

Desire may co-operate with the Ideal or it may conflict with it. My ideal may be to lead a humble and peaceable life; but in a certain situation my desire may be to thrash a man who injures or insults me. In such a case, if the desire is strong it runs on into the will, scorning any reference to the ideal. There, however, it has to undergo scrutiny, and it may be opposition, from a force we may term Self-control. This is the second thing that is supposed to happen before impulse can eventuate in action and conduct.

Self-control is operative in all human beings in varying degrees of strength. The desire for an object may be intense, but the will hesitates at taking it, and controls itself for some reason or other. For instance, a thief may wish to take my watch when he sees it; desire is at work in strength, but yet he passes by without attempting to plunder me. He is afraid, it may be, of my stick, or of the onlookers, or he may remember his last experiences in jail; or again he may recognize me as a person who feels sympathies for the poor, and he experiences compunction at the thought of touching anything of mine. We see here a conflict of impulses, because of which Deliberation has taken place. Two or more competing interests have had the chance of urging their respective claims.

4. The Big Three of the Will.

We may, for the sake of illustration and clearness, pictorially represent the area of the Will in which Self-control takes place as in Diagram 8. We may imagine this "zone of hesitation" as a court where three judges sit: the Voice of Reason, that of the Heart or the Ideal, and the Voice of Conscience. The Voice of Reason

has the right to speak on every issue that arises, urging reasons for and against. It brings up memories, and by means of the imagination it rehearses the probable consequences, thus strengthening the desire or checking it, as the case may be. Reason is a cold and calculating judge who dispassionately regards the matter that is under consideration, weighs the pros and cons, and gives his opinion accordingly. The Voice of the Heart or of the Ideal, on the contrary, is apt to be passionate and intense. It urges my ideals of worthy and

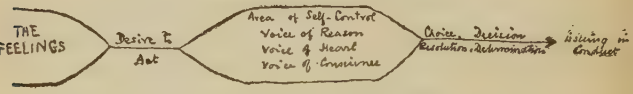

DIAGRAM 8

beautiful conduct, worthy and beautiful, that is, according to my developed standard. That standard itself may be a low one, such as that of the savage, the ruffian, the miser, the sensualist, or the thief; but it is the standard of the heart's ideal. Even if the finer qualities have largely been crushed and allowed to atrophy by disuse, there is still something in the heart that endeavors to offer a criterion for worthy conduct, and which, even in the lowest, will sometimes make itself heard with effect. Thirdly, there is the Voice of Conscience. This will form the subject of the next chapter, and so it will be enough to say here that it is the means whereby man becomes conscious of the Divine Will, stated directly to his spirit.

These three judges sit then in perpetual session to adjudicate concerning the ceaseless stream of desires that come before them for authorization to issue in

action. With the great majority of desires that throng the council chamber there is no need for hesitation or deliberation. The judges merely nod, and the desires pass on for fulfilment. This would appear to be the case with the vast mass of reflexes and habits. There is no real problem in their case; they are merely conveniences, and most of them are repetitions of acts done on many previous occasions. It is a necessary economy of strength and time to let these pass by without individual examination, so that the weightier matters may receive due attention. Sometimes it would appear that the judges grow drowsy and desires slip through that startle us. But, on the whole, the judges do their work well according to their lights. If they are silent, we have an idiot; if weak, an unworthy person.

5. The Conflict of Ideal with Reason.

We have already seen that sometimes the Desire and the Ideal conflict and then Reflection is necessary; frequently, too, the Ideal conflicts with Reason, sometimes with Conscience. When such conflicts take place there are two or even more impulses or ideas competing, only one of which can be carried out. Thus action becomes selective. There is a seesaw of attention and interest, until finally one of the contestants wins. This conflict is seen dramatically in the case of a little child. She puts out her hand to take a coveted fruit and then draws back again; is once more attracted, and once more the action is inhibited, until at last she goes away without the fruit. The same process is gone through with the adult, but it is rehearsed *within the mind* by help of the imagination, and thus outward calm may be maintained with no indication of the mental struggle.

6. The Attainment of Decisions.

Impulses to act may be held up here in the Will for hours, days, or even years, the case being tried again and again when the judges hear the arguments repeated, and perhaps freshly gathered evidence given. But sooner or later the Will acts: a decision is reached. Various words are used to describe the end of the conflict, varying somewhat with its character. We speak of *determination*, for the struggle is ended; of *resolution*, because the problem is solved; and of *choice*, because a decision has been made between rival impulses. These are the words that indicate the Will, and in the complicated process which they represent is enacted the main drama of the inner life. When the three judges disagree, we have mental strain and pain; and the nearer they get to unanimity the more of harmony there is in the mind. In this connection it is interesting to notice Starbuck's description of one type of conversion as the attaining of unity instead of "a divided mind." Will is therefore the total reaction of the individual to all the forces that play upon him from without and within. In the ideal person the intellect is not so dominating as to make him cold and calculating; nor is the voice of the heart so insistent and clamorous that he is swayed by feeling. Rational insight and cultivated feeling must both bring their wealth to the judgment-seat. There needs to be a sense of *wholeness* there, a condition in which all the psychic forces are in harmony. Then is life at its freest and best.

The will, to be regarded as strong, must not act too quickly, but wait for the judges to pass their verdict. On the other hand, it must not be too slow in acting after that verdict is given. Control must be as swift as is compatible with efficiency. Consider the magnificence of will displayed by Saul of Tarsus on the

road to Damascus, when at noonday he was stricken to the earth by the heavenly light. The question which had been long deliberated ("It is hard for thee to kick against the pricks") was brought up again in the light of the new evidence afforded by the vision of Christ; and inner harmony was at once attained. Then the will acted, spurning any suggestion of further delay: "Lord, what wilt Thou have me to do?" Firmness, too, in carrying out decisions is essential. Verdicts must not be put on the shelf, but be put into force at once. The over-hesitant mind by which action decided upon is unduly postponed is abnormal and unhealthy.

7. The Cultivation of the Will.

The cultivation of the Will must, it is clear, form a considerable part of the work of religious education. A stubborn will and an unassertive will, both of them, are a menace to the good of the individual and of the community. The will must be trained; and will-training is not will-breaking by any means. "The measure of will-power is the measure of personal power with a child as with an adult. A broken will is worth as much in its sphere as a broken bow," wrote H. Clay Trumbull. "Break your child's will in order that it may not perish," wrote John Wesley. "Break its will as soon as it can speak plainly—or even before it can speak at all. Break its will in order that its soul may live." These two quotations do not necessarily represent such a wide antithesis as they seem to do; but they illustrate the great difference of thought there has been on this matter, and each represents an aspect of the whole truth. The little child's will is weak, his knowledge is small, and his ideal unformed. The three judges are new to their task and must be assisted.

The child must be trained not to act impetuously on the mood of the moment. He needs to learn self-control, even in times of pain. He must learn to say No for himself, thus restraining desire. He must not be bribed to do things he ought to do. He must learn to hold his feelings in check and refuse to be dominated by them. The South African Boers had a drastic method of developing self-control. At the age of twelve a lad was taken out by his father, uncles, and older brothers, lion-hunting. When a lion was roused, the party, including the lad, would lie down with all their rifles pointed at the advancing beast, but with the injunction that not a shot was to be fired until the lion reached a certain spot, only a few yards from them. The boy, finger on trigger, had to wait those dreadful moments while the lion came rushing on, and to hold himself in until it had almost reached them before joining in the deadly volley.

8. Teaching the Child to Reflect.

The child soon learns that he has a will. By the third or fourth month definite traces of will have been recognized, when a child has refrained from reaching for an object that was much beyond his reach. Before the middle of the second year he discovers that he can control his own actions and oppose his will to that of others. He does not long delay in using this power, and will often use it just for the sake of doing it. James indicates the attitude in one of his felicitous expressions as "a balky will." The term is reminiscent of the incident when a passer-by sympathized with a little fellow who was vainly trying to get a mule to move. "He has a lot of will-power, hasn't he?" remarked the sympathizer. "No, sir," came the reply, "it's won't-power." What is popularly called wilful-

ness, however, in little children is frequently just the opposite of will-full-ness. The weakness of will makes feeling and desire so strong that they obscure all else. There are ways of dealing with such "cases of wilfulness" other than by external compulsion and immediate punishment.

A part of the task before us is to teach the child to reflect. The well-known adage "Count ten before you speak" is along this line, for it gives the reason and heart time to assert themselves. Impulsive action must be replaced by volitional or reflective action. The former means not so much acting without thinking as acting upon a single idea, a single impulsive desire; while in the latter there is more than one idea present and choice becomes possible. The practice of "thought-turning," as practised by all wise mothers and nurses with very little children who appear wilful, indicates the wide recognition of this fact. The appearance of a new competitor on the mental scene loosens the tension and makes right conduct possible. The little fellow who will not open his mouth for his food, resisting all entreaties, forgets his attitude entirely when his thoughts are turned to the dog running along in front of the window. The turning of the thoughts away from the obsessing idea of rebellion eases the situation at once. It is often the best way of dealing with a balky will.

The only real escape, however, from the thraldom of random acts prompted by instinct or caprice is through learning to act reflectively. An act reflectively performed is carried out in the light of the results that are seen to be associated with it. And by the process of reflection, instead of making just any overt response that occurs to us, we make them all in imagination. The situation is analyzed by rehearsing it dramatically

in the mind. By thus "thinking the thing out" we come to see results that were not obvious at first. Reflection does not supplant instinct or impulse. That it cannot do, for it possesses no mental energy itself; it merely enables us to choose between competing impulses by revealing consequences. As an example of this the following may be quoted: "A mother has recorded that when one of her little girls had declined to accede to her wish she used to say to her: 'Oh, yes; I think when you have remembered how pleasant it is to oblige others you will do it.' 'I will think about it, mamma,' the child would reply, laughing, and then go and hide her head behind a sofa-pillow, which she called her thinking corner. In half a minute she would be back, saying: 'Oh, yes, mamma, I have thought about it, and I will do it.'"

9. Training in Making Right Choices.

Children must have possibilities of choice allowed them if their wills are to be cultivated. When an action is done merely through docility, from hope of reward or from fear of punishment, or because the environment is so managed that no other action can be taken, it has little or no value in the direction of will. Unless room for choice is given, and the children are provided with both the stimulus and the opportunity for acting from worthy motives, we shall fail in will-training. Just doing things, even acquiring habits of doing good things, is of small consequence unless the inner drama of deliberation is carried out. Guidance is necessary in this and choice, and a main problem of religious education is met with at this point. We must allow choice and we must give guidance. Without choice and purposing there is little growth of will. On the other hand, without guidance growth may not be

in the right direction. The success of will-training is measured by the child's increasing capacity for inward control; that is, there should be progressive achievement in the rational and purposive control of actions. For actions deliberately done form conduct, the zone of hesitation being the workshop where conduct is fashioned.

Indeed, we may go further and say that the basis of religion is found in the interaction of the three judges. In putting the child in full possession of his will, in training him to act reflectively, we are building up Personality; and there can only be full harmony within the personality when the three judges agree together. The voice of God will then find no final opposition in the reason or the ideal. My ideal is my personality in being, and my will is my personality in action. As a result of religious education, reason and ideal are each to come under a dominating spiritual purpose; then only can we expect to see strong and well-poised manhood and womanhood. We have already noticed the importance of training in choice, but it is only when we consider the child in relation to character and religion that the full significance of training in choice appears. Right choices made habitually in details of life are the surest aids to wise decisions in the great choices of life. For there are in every life at least a few occasions when choice is momentous and its results permanent. Such, for instance, is the choice of a college, of a profession, of a wife or husband, and above all of Christ. "We must recognize that in the life of every human being the central and mystic splendor is that of volition. Every child has the power to choose. How they choose is the supreme thing, and that is our business. It must never be forgotten or we fail." (G. Campbell Morgan.)

"One ship drives East, another drives West,
While the self-same breezes blow;
It's the set of the sail and not the gale
Which bids them where to go.

Like the winds of the sea are the waves of the fates
As we voyage along through life;
It's the set of the soul that decides the goal
And not the winds or the strife."

XV

CONSCIENCE

Within the zone of hesitation or deliberation Conscience was placed as one of the three judges, and referred to in general terms as the voice of God in the soul. Let us now look a little more closely into this faculty or gift. It should be stated at the outset that many psychologists would demur at according to it the position we have done. That is not to be wondered at, for while we all believe in conscience, however variously we may explain it, practical difficulty is experienced in placing it in a system of psychology. Indeed, students of the science are apt to avoid the term entirely, and in most manuals it is not even found in the Index. Controversy has centred round it for long centuries, and philosophy, psychology, and theology have all tried, and in many ways, to explain it. It may help us to look briefly at two or three of the principal attempts that have been made in this direction.

1. Three Theories Regarding Conscience.

One well-known theory which has always received considerable support may be called the Intuition theory, according to which Conscience is an implanted faculty supplied from another world to each person as he arrives in this. It is a God-given oracle which never errs, an instrument for knowing virtue and vice without any external assistance. The difficulties encountered by such a theory are twofold. First, what we

call Conscience is by no means all intuitive, for it contains many elements that have been acquired in our training. What passes for an intuitive judgment is, in many cases, only very swift deliberation. The quickness of the mind deceives the mind. The other difficulty is that according to this theory any individual may always defend his course of action on the ground that it is infallible; and the experience of humanity casts grave doubts on the infallibility of any human being. That God guides the willing soul we may be sure, but that anybody has always, on every occasion of life, a perfectly clear and definite and final revelation of the right step to take is not the case.

Another and very ancient theory which has had strong supporters is that Conscience is a natural acquisition. This theory has been revived in various stages of the world's history, and in many different ways. It is of course sheer materialism. One mode of urging it is to consider the sentiments as the product of individual evolution, and making Conscience just another name for these sentiments. It is undeniable that such sentiments as the sense of duty, of moral approbation, and of moral obligation come very close to Conscience; it would be difficult to draw a dividing line between them. But that is not to say that these sentiments have been acquired by man without help from a higher Being. No theories of acquisition can account for the sublime and authoritative character of conscience. A little child had done wrong, and through his act had discovered a new fact about himself. He came to his mother with a puzzled expression on his face, and said: "I've something inside me I can't do what I like with." Bentham, the philosopher, derided Conscience entirely, and even the possibility of a moral sense. He practically referred Conscience to Common

Sense, and affirmed that morality was nothing more than that. But the days of materialistic theories are past. When all is said and done, we are conscious that some original and underived capacity must be assumed in the very structure of the soul which makes the child responsive to high ideals and moral education.

A third theory, and the most recent of these, is that which would regard Conscience as a product of social development. Morals may be spoken of as "the applied science of social psychology," but to relegate Conscience as an entirety to the influence of the slow culture of the race is quite another matter. Conscience is more than "the judgment of the tribe." The effect upon our lives of what we may call the social conscience or the racial conscience is great; there is undoubtedly a large temporal and historical factor in every man's conscience; but there is more than that. If we contravene the accepted standards of morality and conduct we may have to bear social obloquy and the attendant mental suffering; though, on the other hand, in these days especially we may reap the glory of being considered "unconventional." But contravention of the moral tradition of our "herd" or race or caste cannot account for the pangs of Remorse. Surely remorse is not an illusory sense, capable as it is of causing the most poignant suffering a human being can experience.

Each of these theories gains its strength from insistence upon some ascertained facts connected with Conscience, for Conscience contains many elements, and some of them are human and some are divine. There is the human side to it, the naturalistic side, if you like. We are the creatures of our day, of our racial stock, of our environment, even though we may and should rise above them. Our ideals and reasonings

bear the mark of our time and have a very distinct local coloring. We are the inheritors of a moral tradition which is not only the most precious heritage we possess, but is so fundamental that without its aid we would scarcely achieve such a level of moral character as could be called a rudimentary conscience. The child enters upon this heritage of moral tradition, and his first few years are largely spent in adjusting himself to it, and in a more or less full measure assimilating it. That is why in the early stages of life Conscience is largely negative; the child's sense that he has failed to reach the level expected of him. Conscience gradually rises into individuality as each person forms his own ideas and ideals of life; but for many years the child is slowly assimilating what has taken the race thousands of years to learn.

2. The Gradual Development of a Racial Conscience. Slowly the race has discovered, or shall we say has had revealed to it, in progressive stages by the Heavenly Father what is better for it and what is worthier in conduct, what enlarges life and what restricts it. So that the children of the new generation start farther on than those that preceded them. Think of the history of such matters as incest, slavery, duelling, and even war, and recall the strange acquiescence shown in these by our predecessors, men leal and true in their day. Duelling, for instance, was accepted for many long centuries before it was branded publicly as

> "the Christless code
> That must have life for a blow."

We see the spectacle in the past of godly men defending slavery with fervor, just as in our own day there

are those of noble ideals who still glorify war. The significant fact, however, is that one by one these things of the night are going and are yielding place to greater and finer conceptions of life and the will of God. The moral goal is being pushed ever forward, and happily each new generation is able to impart in its enhanced moral tradition a more advanced racial conscience to the new-born child. Thus, though he has a higher level to maintain, this new child is faced by no greater moral tasks than was his predecessor of by-gone ages.

Many fail to see the Divine hand at work in the uplift of the race. They may, in their blindness, speak of the progress made as a direct outcome of natural evolution, the result of "herd organization," the obligation of the members of the herd to obey the accumulating moral laws of the herd. It is true that every advance in morality makes life happier and safer for the race; but there is more than natural selection here. Some may call it nature, but others call it GOD. "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men. God hath showed it unto them. For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead." So wrote Paul to the Romans, even though, as he said, man's foolish heart is darkened, so that he could not see the Divine Energy at work.

3. Conscience and God.

There is another side to Conscience, however, which cannot be included under the child's perception of the growing moral tradition of the race. It is the impinging upon the *individual* soul of the Divine power. One

reason why Conscience as the direct voice of God can be denied actuality is apparently that God uses direct communication of His will infrequently rather than frequently. It is in this as it seems to be in the matter of miracles. He never uses a miracle where the same results could be obtained by ordinary methods. "The laws of nature" are merely His ways of working, and the supernatural is only an out-of-the-ordinary operation of His; higher laws being invoked to carry out what the regularly used laws failed to do. Even so may it be with Conscience as an immediate revelation to the individual of the will of God. So often as is possible, and so long as is possible, it would seem that He speaks to us through our developing Reason and the growing Ideal of the heart. So long as these two judges carry out their tasks to His satisfaction, the third judge is silent. But there come times when his voice is heard. The categorical imperative it has been called by philosophers: the approval or disapproval of the Unseen Being made manifest, arising from neither reason nor ideal, and in fact being in some cases contrary to both of them. It is the imparted knowledge of a higher will than ours, and of a higher morality than ours, and by means of this conscience the will of man is bound up with the very life of God.

4. The True Definition of Conscience.

A definition of Conscience which would be all-inclusive and at the same time not complicated it would be difficult to formulate. Perhaps the essence of it might be expressed in the words "the faculty whereby we perceive the will of God." That does not tie us down to either one of the two elements, the human or the divine, for it recognizes that God may speak to us immediately or mediately, direct to our spirit or in-

directly through reason and heart. But however the voice comes, it is recognized by the recipient as Divine. "Thou shalt hear a word behind thee saying, 'This is the way, walk ye in it.'" The very derivation of the word Conscience suggests this, "knowledge along with" —God. A recent writer unites the human and divine elements thus: "The moral sense, however dim, of being under obligation to obey certain inspirations of conduct, and, second, the religious sense, however superstitious, that these are due to the impingement upon the world of a higher order of divine life." (H. H. Farmer.)

5. The Workings of Conscience.

The workings of Conscience may be considered in two main classes. First, there is the sense of approval or disapproval that precedes a moral action. This is termed the *Antecedent Conscience.* When we stand considering a possible act it may be a feeling comes over us that we ought not to do it. The early Quakers used a term regarding this which has become well known, "a stop in the mind." "Thou shalt not" comes the injunction out of the Unseen, and it may go dead against both the voice of Reason and that of the Heart. Some of the great crises of life occur when either self-interest or passion, or both, clash with conscience.

The other great operation of Conscience is that which follows the commission of a deed. Conscience immediately gives a verdict of Guilty or Not Guilty. This is termed the *Sequent Conscience.* Literature abounds in classic instances of the working of conscience thus. It will be enough to mention the names of Cain, Judas, and Lady Macbeth to bring vividly before our minds the agony of remorse that follows

hard on the heels of wrong-doing. Stalker points out that there are three aspects of this sequent conscience. First there is the judicial, in which the wrong-doer receives the sentence within himself.

> "He that wrongs his friend
> Wrongs himself more; and ever bears about
> A silent court of justice in his breast,
> Himself the judge and jury, and himself
> The prisoner at the bar, ever condemned;
> And that drags down his life." (Tennyson.)

Then there is the retributive aspect of conscience following the deed, in which the pains of remorse are experienced. Sin brings hell into the heart. And, thirdly, there is the predictive side to it, according to which we feel that further punishment awaits us in the future. We are instinctively aware that we have to answer for the deeds done in the body, and a Day of Judgment looms ahead.

One of the greatest passages in literature illustrating the working of conscience is that in "Les Miserables," where Victor Hugo pictures the wretched ex-convict, Jean Valjean, as he is on the point of taking the good bishop's candlesticks. "The bishop was sleeping peacefully, and was wrapped in a long garment of brown wool, which covered his arms down to the wrists. His head was thrown back on the pillow in the easy attitude of repose, and his hand, which had done so many good deeds, hung out of the bed. His entire face was lit up with a vague expression of satisfaction, hope, and beatitude—it was more than a smile and almost a radiance. There was almost a divinity in this unconsciously august man. The burglar, on the contrary, was standing in the shadow, with his crowbar in his hand, motionless and terrified by this luminous old

man. He had never seen anything like this before, and this confidence horrified him. The moral world has no greater spectacle than this—a troubled, restless conscience, which is on the point of committing a bad action, contemplating the sleep of a just man."

6. Is Conscience Fallible or Infallible?

Grave possibilities of mistake are evident in the realm of conscience. Speaking to the disciples of the dangers that lay before them, our Lord said: "The time cometh that whosoever killeth you will think that he doeth God service." And indeed through all history men have done foolish things and wicked things, and have claimed conscience as vindication. Christian men even have burned others who differed from them merely in doctrine, and claimed a good conscience in the doing of it; impious and blasphemous claims have been made, and conscience adduced in support. For while conscience is the surest moral authority within our reach, a voice to be implicitly obeyed in every crisis, there is no certainty that it will be absolutely infallible under any and every circumstance of life. In olden days theologians and philosophers argued unendingly over the matter of the fallibility or infallibility of Conscience; and the net result of their arguments was that conscience is a duplex faculty—an infallible Voice which shows us moral principles, the major premise in the syllogism, and a fallible faculty that applies these principles to actual cases. Isaac Penington, the Quaker, put it tersely, thus: "The light that falls on the eye is infallible, but the eye that receives the light is fallible." The eye that receives the light is our court of the three judges, two members of which are the product of heredity, training, and environment. Their conclusions may be utterly wrong on any given point, and

the third voice may be unable to carry the day against them.

7. Types of Conscience.

Because of that we find a great variety of types of conscience: enlightened conscience, dull conscience, warped conscience, weak conscience; and the Bible warns us that conscience may be seared as with a hot iron. This, in the terms of our illustration, would mean that the third judge had at length been silenced by the persistent and wilful opposition of his colleagues. When King Saul, drifting like a crippled vessel before the last terrible storm, inquired of God, the sad record is: "The Lord answered him not, neither by dreams, nor by Urim, nor by prophets." The Voice of God cannot go on forever against the reason and the ideal; it can protest, but the work of deliberation is complicated by the necessity of the recognition of moral values. If this is warped and irregular, the Voice of God has no clear course before it, and grows ever weaker. This is not only the case in regard to the main trend of a human mind, but also as it concerns individual strands in that mind. That is the probable reason for the existence of different standards among men. In some man's ideal or reason some element is lacking or perverted, and in that particular he will be beyond the appeal of the Divine Voice, even though in other things he is truly religious and worthy. So we find a high-souled preacher defending the slave-trade with all the force of his mind and heart!

8. The Continual Transformation of Conscience.

Conscience, then, is dependent upon the co-operation of a truly Christianized reason and heart, and these need constant re-examination and revision. They

must ever be advancing; to be static with them is to atrophy. By their living response to new truth and ready adjustment to new light, there is proceeding a continual transformation of "Conscience" in relation to the growing revelation of God. "If it be your glory to be immutable in the articles of your belief," said the founder of the General Baptists to those who taunted him with departing from his hitherto accepted beliefs concerning baptism, "let it be mine to be willing to change just as often as God will deign to send me new light." "But even so, it must never be allowed to crystallize and become a static, habitual, moral form," wrote Rufus Jones. "The Pharisees, the inquisitors, and the bigots are appalling illustrations of the dangers that beset the perverted conscience, even when it is honest." Nor must it rest in past experience or accepted maxims. We are apt to take a short cut in the search for the will of God by finding labels or descriptive phrases for all the things we meet, and even for the motives on which we act. To quote Rufus Jones again: "Cut-and-dried maxims, fine-sounding formulæ, authoritative principles work like magic here. Before one knows it one is swept toward a momentous decision under the spell of a rubric." Dewey expresses much the same thought in the phrase "unreasoning reliance upon ossified convention, masquerading as conscience."

Practical difficulties arise here in the matter of daily living. How are we indubitably to know the will of God, for we should not be content merely to approximate to that will, merely to hope that we are doing right. If conscience is not to be relied upon in the final analysis, then what can we do? There are details of life upon which conscience does not seem to register a verdict at all. For instance, "Ought I to go to the

theatre?" is a question that has been asked by honest souls times without number. Conscience does not seem to say much about it, at least so far as direct revelation goes. What about smoking, drinking, card-playing, billiard-playing, dancing, and a host more things of varying grades of questionableness? Conscience is as dumb as a sphinx unless we happen to belong to a society that has imparted to us its corporate decisions upon these subjects. Happily there is another arbitrator. Paul says: "Let the peace of God arbitrate in your hearts." The peace of God may be defined as that exquisite sense of fellowship and conscious union with God, and this responds to everything, is sensitive to every condition. It registers the least trend in things, and when something in a particular life is sinful or wrong, the peace of God will indicate it. If the course of action we are considering makes us ashamed as we get near God, the Arbitrator has given his decision. But even here, the nearest we can approach to infallibility on this earth, there is still room for divergence in practice arising out of divergent standards of thought and feeling.

9. The Enlightenment of Conscience.

The close relation of an "enlightened conscience" and the direct work of the Spirit of God in the heart brings us back to the necessity there is in religious education for measures and methods that are likely to produce such a conscience. As we have already seen, this means that the human element in conscience is to be educated and trained in a Christian way. We need to keep in mind that the conscience is not a foreign element within us, not an entity, accessible or inaccessible, but the whole mind in relation to Deity. It is the complete self voicing its ideals and convictions,

and exerting its sway over passion, prejudice, and pride. Advance in the character of that complete self is made by perpetual absorption of the moral tradition so frequently referred to above. In that term there is included not only the conventional attitude of our society to the regular problems of life, but its accepted ideals of true and worthy conduct. These are to be made compelling and admirable to the young people in our care.

We attempt particularly to influence the child's entire self by making him thoroughly acquainted with such objective standards as the character of God, the example of Christ, the teaching of the Holy Spirit, and the example of good men and women. The Reason is cultivable, and we cultivate it, *for God.* We endeavor to secure soundness of moral judgment. Enlightenment coming through the objective standards alluded to and the power of true deliberation cultivated by painstaking and patient effort will tend to produce harmony in the will. To the younger child we impart in a fashion that he will welcome the great principles of Christian conduct and life; in the adolescent, while enlarging his knowledge, we seek to develop the faculty of sound Reflection. By its means we enable him to discover the genuine consequences of things, and eliminate, so far as we can, the prejudices that warp and stunt his appreciation of them. Thus Conscience is freed from the trammels that would hinder its full exercise. The vital importance of sound religious education is apparent. MacCunn in this connection quotes a Scottish divine as saying: "If you need learning, you may get it from books. If you lack grace, you may pray for it. But if you lack judgment, God help you!" Though this supreme virtue is incommunicable, it can be cultivated. And so the three

judges may be brought to speak with one voice, and we may reasonably hope to see our scholars becoming men and women who love God *with all their heart, and all their soul and all their mind.* In that way it may be said that a good conscience is the direct product of moral nurture.

XVI

CONVERSION

"In religious education, by deliberately, systematically building up the ideal in the heart, we are preparing motives that will sooner or later function in life's greatest decision." In thus closing a previous chapter we looked forward to the phenomenon of Conversion, the most interesting and significant crisis in personal religion. The term is commonly used to denote those transitions from the self-centred to the religious life that are sudden and rather spectacular. But it has a far wider range, and here we shall use it to express any variety of religious experience that has ushered in a life of conscious union with God through the acceptance of Christ.

Every great experience in the religious life contains more or less of mystery, and there are aspects of conversion that are beyond the skill of the merely psychological investigator. But by persistent and patient research into this subject, psychology has laid us under a great debt of obligation. It has made clear much that was dark before, and has revealed processes of spiritual life and growth that give us a truer interpretation of this fundamental Christian experience.

Conversion then may be taken as the gateway to the Christian life, and like most gateways it stands between a road of approach and an inner road leading to a destination. It is a crisis, but there has been a process leading up to the crisis, and this process is,

to some extent, traceable. We can, of course, never see all the steps in the way, but it is possible in many cases to discover those that were of the deepest significance. In the experience of a child under Christian training there are many forces calculated to lead him to the goal. These forces may be divided into those that are external and those that are internal; those that affect the young life as they press upon it from its environment, and those that spring up from within the young heart, largely in response to that environment.

1. External Forces in Conversion.

The external forces may be roughly divided into three groups—Church, School, and Home. Those exercised by the Church may be said to comprise the influences of the services and the sermons, and it would be difficult to say which of these is more potent for good. A wise preacher may impart a great deal to the children of his congregation if he speaks with simplicity. But the effect of the quiet service, the swell of the sacred music, the example of the gathered company, touch the child's spirit immediately and teach a great deal of the presence and the reality of God. Of such influences it is impossible to estimate the actual value in the wooing of the soul, for they fall silently like the dew; whereas the effect of a striking sermon which awakens the latent impulses into manifest life makes an ineffaceable mark upon the memory and is remembered forever. "The greatest influence in my conversion," wrote one young woman, "was a sermon which seemed just meant for me, and set me thinking." Such testimonies are as common as similar references to the influence of united worship are rare; and yet it would indicate sheer ignorance of human nature to

imagine that the oft-repeated effect of a deeply religious service on a child's spirit is small.

The educational forces that lead to Conversion are limited in the case of many children to the Sunday-school. But where the day-school is in the hands of those who really desire the moral and spiritual welfare of the scholars, there are also the general influences toward noble living and the fear of God that come through the best teaching of the ordinary subjects of the school. In the Sunday-school, however, the child comes under the sway of direct religious instruction, and, in most cases, is brought into contact with a man or woman of pure life. The personality of the fine Christian teacher is an asset of tremendous worth in this respect; indeed, it is held by some, and they are not novices in the matter, to be of more value than all else the teacher can give. Affection for a teacher may easily grow into enthusiasm, and prove of immense importance in the child's religious life. There is, of course, abundant witness to show that the teacher's personality is a factor of great moment. "At the age of twelve," says á convert from Hinduism to Christianity, "I went to a Christian school, and during my three years there I was greatly attracted by the simple and humble godliness of the missionary in charge. Do what I would, and I was particularly mischievous and trying, he never lost his temper; his utmost sincerity and lack of hypocrisy were a constant source of surprise to me."

It is as unnecessary, however, as it is impossible to separate the teacher's personality from his methods and what he teaches, for it is evident that none but the best methods and the finest material should be used in so important a task as that of religious education. The teaching material, when wisely chosen, stands high

among the forces that lead a child to Christ. If it be selected with such appropriateness that it truly meets the needs of the scholars at their particular stage of development, and if it be skilfully dealt with by the teacher, its effect will be far-reaching indeed. The young heart is in search of ideals, albeit unconsciously, in search of principles of living that will satisfy its aspirations, and happy is the child that receives from his teacher just what he is hungering for. He is ready to be thrilled and fascinated and led whenever the right leader appears with the food convenient for him.

The third division of the forces that lead the child on to the religious crisis are those loosely associated under the term Home influences. These include all the factors in the child's general environment, apart from Church and School, that help him toward God. The tremendous power of example in the home, of the mother and father especially, the indefinable atmosphere that belongs to the family, the associations with companions, the games that are played, the tasks that are done, and particularly the books that are read, all of these may be so many direct influences for God in the young life. Childhood is the most plastic material in the universe; it is at the mercy of all around it. It has no fixity, no finality. It responds to every touch, is moved by every influence, is sensitive to every condition. "I was influenced," says one, "by watching my uncle who was a Christian." "It was the example of my mother," says a young woman, "that led me to give myself to Christ." Another writes: "I saw so many becoming good that I just had to become a Christian."

2. Internal Forces in Conversion.

These forces connected with the Church, the School,

and the general environment press upon the child from without and produce a response in his soul. This response may be weak or strong, hazy and incomplete, or clear and definite, but it brings into action the internal powers of ideal and motive. These, developing, cause what may be termed an other-worldly scale of values; a revolution is proceeding within the heart and all things are regrouping themselves around a new centre. The vision of a brighter and better life opens out before the youth and he is insensibly drawn on toward a full acceptance of the standards and programme and life of Christ. At the same time a complementary process is at work in the deepening of his consciousness of sinfulness and need. This is very closely connected with the growth of the ideal, for the natural striving to reach to the heights begets a sense of failure through lack of attainment. This is admirably illustrated in the published experience of P. C. Mozoomdar, one of the early leaders of the Brahmo-Samaj movement in Calcutta. "I was early awakened," he wrote, "to a sense of deep inner unworthiness. Placed in my youth by the side of a very pure and powerful character . . . I was helped to feel by the law of contrast that I was painfully imperfect, and needed very much the grace of a saving God. This sense of imperfection soon deepened into a strong sense of sin."

These two internal forces are present in every child who has felt to any extent the pressure of religious education, though usually one of them is very much more prominent than the other. And the degree of their potency is the measure of the preparedness of the young heart for a deep and permanent experience. The presentation of Christ during the years of early adolescence, if it is adequate, should bring these feelings

to a head. All that the idealistic soul of youth demands is to be found in Him, and His perfections satisfy the aspirations of the heart even while they deepen the sense of shortcoming already felt. Here is a typical testimony. "A feeling of dissatisfaction with myself sprang up within me and grew stronger as I was introduced to the Saviour by my teacher." The attracted but bewildered soul may even cry out like Peter: "Depart from me, Lord, for I am a sinful man."

3. Conversion the Crisis.

Conversion is the crisis when the soul attains relief and peace. Just what takes place within at the moment of conversion is not easily ascertained. But it is evidently the culmination of the process, the bursting forth of accumulating forces long pent up in the mind. Whether the sense of unrest arises from the sight of the goal lying ahead or that of the abyss beneath, there is a period of strain which is ended and the joy of release is felt. The crisis may be suddenly reached; it may occur in a special meeting highly charged with emotion, or it may be in the Sunday-school class, in the routine of a regular service, or in the quiet of a bedroom. It matters not. Sometimes the reason a man gives for his conversion appears too commonplace to account for such a great change in the life; but the *occasion* must not be confused with the *cause*. If the soul is ready, almost any instrument will effect the desired result. Just as a seed-pod that has been long maturing may burst at a touch or even when stirred by a gentle breeze, so is it with the soul. A new preacher, a stirring biography, an event of daily life that touches the emotions, a striking text, or even a friendly hand-shake may bring the soul into the haven of rest.

4. Types of Conversion.

Conversion may be of various types. It may be *sudden and striking*, such as that of Saul of Tarsus or the Philippian jailer. These two great cases are of peculiar interest because of the contrast they offer: Saul, who had "lived in all good conscience" up to that time, and the rough and harsh jailer, who needed an earthquake to arouse his dormant sensibilities. Other cases of conversion are *sudden, but not striking*. Of this class is Lydia, who entered upon the new life as naturally as she entered upon a new day of her ordinary life. Other conversions, again, appear to be *attained by steps*, and the conversion itself to be merely the culminating point in a series of critical events. Such is that of Peter, whose history reveals various experiences, any one of which might be called his conversion, before he entered into a final attitude of mind and life. Another class of conversions are those that are *gradual, the following of the gleam* until the soul finds itself in broad daylight. Cornelius and the Ethiopian eunuch are of this sort, each gladly traversing the upward path and finding God ever growing nearer and clearer. Many other types might be found, but let one more suffice. Timothy was apparently *the fruit of long teaching*. "From a child," wrote Paul, "thou hast known the Holy Scriptures"; and when at last he made "a noble confession before many witnesses," it was a case of the ripe fruit yielding at a touch from the master's hand. When conversion comes through the gentle influences of a training that persistently holds the mind up against the dynamic of Christ, the result is oftentimes more enduring and deeper than when it comes with cataclysmic force and sudden shock. Indeed, these two experiences may be found in the record of one person. After a long period of

preparatory work in which progress toward the ideal is so gradual as to be almost imperceptible, the end may come in a crisis that is short, sharp, and sudden.

It might almost be said that there are as many different types of conversion as there are people that experience the change. For it takes a personal shape with every man; his redemption is a unique fact, an exact copy of nothing else on earth. And yet, paradoxical as it may sound, the most striking fact is the essential similarity beneath all the variety. Although all conversions might be divided into the two main classes of volitional, in which the attraction of the ideal is the strongest element, the "conviction of righteousness," and that of the self-surrender type, in which conviction of sin is overwhelming, still they bear the same great marks. In each there is the transition from a state of unrest and distress into one of rest and peace. Conviction for sin is really universal, though in the former class of experiences it may appear rather as dissatisfaction with attainment. And that all types are equally valid, if they are followed by equally good results, psychological investigation has proved beyond a doubt. It has taken cases by the thousand and has studied them; it has shown us what sort of people are more liable to have great emotional disturbances and which are likely to enter the harbor quietly.

5. The Study of the Process of Conversion.

The method most largely used in the study of conversion, that of the questionnaire, is, it must be acknowledged, an instrument with many weaknesses. There is danger of our assigning too great a value to those religious experiences which arise in reflective thought. Spectacular and striking experiences, too, are apt to receive undue attention, and the field chosen

for investigation is often one that comprises chiefly persons of the type susceptible to such experiences. The success of the method, moreover, depends almost solely upon a power of self-examination that is both sincere and sound. The testimony given may be sincere and yet be prejudiced by the accepted system of belief. Those who reply are little used to thorough analysis of experience, and, unable to find adequate terms, they are apt to choose words colored by doctrinal usage. Yet the results that have been thus obtained are valuable, since there is such small choice of methods for investigating human experience. And psychology has helped us to distinguish the essential from the non-essential elements. We have already seen that in all types of conversion there is present in some degree and in some form a sense of sin and need. Another of the universal elements is the motive of a genuine desire for a new life. Of whatever kind the preconversion experiences have been, they issue in this desire which, however, may take on the greatest variety of modes of expression, sometimes even disguising itself completely. But in the crisis itself these predisposing forces are lost to sight in the central experience of the soul meeting with the living Lord; and this contact would appear to be the only absolutely essential element in the experience of conversion.

Of course it is supernatural, for it is not merely the dawning of a new conception or a new idea upon the soul. That is the side of the experience that psychologists can measure, but there is beyond that the double mystery of the surrender of the human will and that of the divine intervention. Behind all the processes of the earlier years it was God who was at work throughout, from babyhood up, drawing the child to Himself; and it is He who now breaks upon the soul

in His glory. It is interesting to contrast the description of the experience as viewed from the standpoint of the psychologist and that of the preacher. Starbuck puts it: "The ideal dawns, the will is exercised in its direction; failing, there is unrest and distress; finally, the ideal is unexpectedly realized." It is to be noted here that there is no suggestion why the soul that has failed suddenly succeeds. Newton Marshall, a preacher who was also no mean psychologist, thus expresses the experience: "A man meeting Christ, believing on Him, gaining the new life." There would appear to be a radical difference here until we realize that the psychologist, like any other scientist, can only deal with those facts that can be caught in his net. He emphasizes the pathway the soul has trodden; the other goes straight to the central factor in the crisis. A miracle is wrought every time a soul is united to Christ by a living faith, and that quite apart from the style of the conversion. "A miracle is not something quick," as Henry Drummond said.

6. The Results Shown by Conversion.

The validity of an experience of conversion, however, is not measured by the wonderful story the convert has to tell, but by the essential difference there is made in his life. Immediate results should be seen. First, there is *a new atmosphere.* The sense of inward tranquillity that came as the soul crossed the bar continues. The sense of elation and freedom that makes all things new is to be habitual, and so it is in normal cases. Then the quality of the new life expresses itself directly in *a new character*, shown by a change of habits. With some, purity of life seems to be achieved at a stroke. As William James says: "A complete division is established in the twinkling of an

eye between the old life and the new." But in most cases the change is reached by a gradual process. It may be chiefly negative, the lopping off of old habits, or it may be chiefly positive, the assumption of new ones, "things that accompany salvation," to use the pregnant phrase of the writer to the Hebrews. In any case there is a distinct modification and realignment of character in the direction of Jesus Christ. Life is enriched in goodness as well as in joy. Then there is also *a new aim* in life. Inwardly this is revealed in the dominating desire to be well-pleasing to Him Who is now acknowledged as Master and Lord. Externally, it is expressed in service which arises out of the consciousness of a new relation to the will of God and to other human beings.

7. The Age of Conversion.

The peculiar value of all this for us as religious educators lies in the fact that conversion is pre-eminently an experience of youth, and the harvest of the efforts of years of training. Research has proved conclusively that the period of highest religious sensitiveness is from eleven to sixteen, with two points of highest intensity, at twelve and sixteen. Very few real conversions happen before eleven, and it is a terrible fact that very few occur after twenty-five. It is true that the oldest of reprobates may still find Christ, but it is the testimony of experience that few of them do.

Careful students of all schools of thought have urged the unreadiness of the little child for the making of permanent life decisions. This is not for a moment to doubt the reality of the religious experiences of a child. On the contrary, it is recognized that they are of the utmost value, as we have seen in previous chapters. "The reason you lose your boy of seventeen is because

you never gripped your boy of seven." But though those early experiences are tremendously significant, they are incomplete and immature, and certainly do not yet represent, at least in the great majority of cases, permanent life-attitudes. "I love Jesus" is the natural confession of many a child, but "I take Jesus as my Saviour" is a statement no little child can make with real understanding of its implications. "In early life," wrote F. B. Meyer, "the soul is incapable of forming great moral decisions, though it will respond with appropriate emotion to the images and thoughts presented to it." That is, the mental powers of the child, not to say the spiritual, unless abnormally developed, are not sufficient to make possible the necessary act of will involved. This does not mean, however, that we are to tell a little child that he is outside the grace and kingdom of God. Our Lord took a tiny child on His knees and said: "Of such is the kingdom of Heaven." And it is distinctly wholesome for the child to assume that he is included with his parents and elders in the kingdom of God, until the day comes when he is able to make his own personal decision in the matter. We have Paul's significant word behind us in taking such an attitude, though spoken in another connection: "Else were your children unclean; but now are they holy." And with many of them the immature and involuntary attitude of loving obedience followed through early years will so gradually become the voluntary personal attitude of deliberate discipleship, that they may never know the moment when the threshold has been really crossed. It is not enough to get a child merely to say "I *will*." Before a person can really *will* an attitude which is to be lifelong, he must have come to *love* it; and that implies a sufficiently developed ideal. Other people's ideals cannot help in

this, the teacher's ideal, the parent's ideal; there must be the inner personal ideal. Joined with this there must further be the intellectual conviction. Intellect cannot save; but it has the veto-power, and if it is in opposition, nothing else can save.

"About twelve years of age the buds begin to burst through the bark and to show their first exquisite tints. . . . The same miracle as is seen a million times in nature—totally new effects show, things you could never have guessed beforehand, delicate structures appearing out of solidity, color out of darkness, and fragrance out of scentlessness." (Constance L. Maynard.) There can be no doubt but that the teen years are critical as regards the child's religious future. Conversion has been termed a phenomenon of adolescence; and the phrase is not intended to belittle the grace of God or to unduly limit it, but deals with the facts of actual experience.

The entrance into a definite personal relationship to Jesus Christ is a natural thing to expect from our young people as a result of the work done upon them since their earliest years. For we saw, in the chapter on Intelligence, that adolescence is the period of clarification of ideas, and of a permanent attitude being taken toward these. This applies just as much in the sphere of religion as in that of mundane matters. The boys and girls, as the crisis of puberty is passed, are developing out of what might be termed thing-hood into self-hood—individuality is appearing, personality is rapidly crystallizing. Things taken on hearsay before are now examined, and those that find no place in the new cosmogony are apt to be relegated to the dust-heap. The self is taking on shape and character. The great question for us as educators is, whether it is to be a moral self that shall emerge, a Christian self.

A moral self implies that it will be self-guided by ideals that are worthy and noble; its activities controlled by lofty purposes. And if the ideal is to be Christian, it implies that these ideals and purposes will be definitely Christian, related to Christ. Any step taken during these years has about it the quality of finality. Conversion means the achievement of just such a new self.

8. The Permanent Effects.

If our work has been effectual, there will be definite results attained in both intellect and heart. Intellectually, new conceptions and wider will have been gained. The universe has been coming, for the boy or girl, under law and purpose, and life demands the same treatment. Religion must be seen by them to be an integral part of their cosmogony, and not something extra which may or may not be added. In the reconstruction of their scheme of things, in the reorganizing and simplification of their mass of knowledge, the centrality of Christ must be appreciated. No demands will be too great to make upon the young mind at this time; it expects great things and will be content with nothing less.

In the realm of the heart, the boy's ideals have been expanding and, at the same time, undergoing the same process of scrutinization as his ideas. He demands perfection in character and wide horizons in prospect. Anything that seems to limit or to cramp life will be unacceptable.

The whole inner life is restless because of this process of reconstruction, but his entire being is marked by a general quickening. A certain amount of instability is bound to attend the process that is going on, and doubts there will be in plenty; but the situation is full

of hope. It is God's great chance, if we may say so with reverence. Much depends upon what has preceded these critical years; much depends upon the handling the youth receives during them. The teacher needs tact, wisdom, courage, and patience. The psychological moment must not be missed. There is no reason why it should be, for the adolescent is hungry for fellowship. A consecrated teacher who is as balanced in judgment as he is keen in personal religion will find the lad or maiden eager to confide. The fact that, in the experience of life, actual conversion is seldom achieved by the direct help of parent or teacher, is more a sign of the unreadiness of the parent or teacher than of the unwillingness of the adolescent to make advances toward those he knows.

When the adolescent does turn to Christ with his whole will, the results are the finest possible. The great majority of Christian workers are drawn from the ranks of those converted young. The vision they see is so great and glorious that it is apt to carry them on through life by its dynamic energy. Spurgeon, one of the greatest preachers of modern times, who saw more "results" in his ministry than perhaps any other pastor of our days, gave testimony to this fact again and again. Some words of his will form a fitting close to this chapter. "I will say broadly that I have more confidence in the spiritual life of the children that I have received into the church than I have in the spiritual condition of the adults thus received. I will even go further than that, and say that I have usually found a clearer knowledge of the gospel, and a warmer love to Christ, in the child convert than in the man convert."

XVII

CHARACTER

In our consideration of the various aspects of the Mind we have again and again looked onward past these to something *final*, a goal for all these functions, a deposit, as it were, of all their activities. This goal is Character. Character is not a term of psychology, or rather it has not hitherto been considered as such; though in the rapidly widening view of the scope of this science, many of these terms of Ethics are found to be essential parts of the psychological field. Character is really a man's moral value, and thus it is the resultant of all the processes of Intellect, Heart, and Will. It is the outcome of all his thinking, his feeling, his acting, the sum of the habits of his life, the consolidation of his ideals.

Literally, the word means "a distinctive mark," and is used in that way when we speak of the Roman or Hebrew or Russian characters in the various alphabets. And with that original meaning of the word in our mind, we can understand that a person's character is that which distinguishes him from all other human beings, ancient or modern, his distinctive mark. That is, it is his *developed individuality* or personality. A comprehensive definition may be thus stated: "Character is our natural tendencies, selected, strengthened, modified, and above all fixed, by education, experience, and effort." To consider that definition fully would be to go through the most of psychology. It relates

character to our instinctive tendencies, thus going back to the original source. These tendencies, which we have seen to be neither moral nor immoral, but merely founts of psychic energy, are bound to be affected by environment. A selection is made among them, so that certain tendencies are chosen as desirable rather than others which are viewed with disfavor; and those that are selected are strengthened and modified. This threefold process is carried out by a triple agency. Education has its part to play, representing the sum of all the forces that affect the child from birth upward. The second factor, experience, indicates the mass of ideas that have accumulated in his mind with their connotations of pleasure and pain. Effort, the third selective agency, refers to the child's own conscious reaction to environment, with its residuum of habits acquired. And, by means of these three factors, the selected and modified tendencies become gradually fixed; fixity or permanence of quality is of the essence of character. A strong character is one in which the quality of fixity or permanence is marked, a weak character one which, for some reason or other, does not take shape but is still largely at the mercy of the surroundings.

The production of truly moral character is a great part of the aim of religious education. In its external relations a moral character is one that shows habits of self-control, temperance, prudence, industry, orderliness, and such like. Those who maintain one of the naturalistic theories of human development say that Character is nothing more than "a bundle of virtuous habits." But it is surely more than that, for habits, after all, are largely mechanical.

1. Three Elements in Character.

There are three elements in moral character that can be distinguished.

Fixed good habits.
Mind guarding these.
Ability to meet new situations.

First of all, the bundle of good habits must become permanent, a *fixed disposition* to virtue, not merely that good habits have been accumulated. They have to become the consciously chosen methods of life of their possessor, evolved out of a much larger number of partially acquired habits. If the character thus composed, however, is to be moral in the full sense of that word, these habits are not to be blindly adhered to. The mind must control them, guarding them and, especially, reviewing them and ever analyzing them to see that they maintain their quality. "Unless habits are accompanied by insight, they are morally insignificant." They are not to be our masters if they are to remain truly moral. Habits are fixed responses; being placed in such and such situations we must do such and such things. In the man of moral character habits are not permitted to be such fetters; for there is no good habit which may not conflict with real duty at some point or other.

Consider, for instance, the bondage that Sabbath-keeping had become in the days of our Lord. He had to consistently fight against the popular conception of the Sabbath, even though it had been founded originally on divine commands. Duty in some cases forced an abrogation of the good habit: a man had to be healed or a deed of mercy done. We are only moral when we

are masters of our habits and not mechanically controlled by them, when we are able to vary our action in the light of a new situation. There are Pharisees, to whom acquired habit is all-powerful, and there are Sadducees, for whom environment is the master. But the possession of moral character implies that a life is so developed that it becomes a law unto itself and is not at the mercy of its environment. "I have power to do this thing; I ought not: I shall not." The lad of moral character, leaving home for a foreign land, would laugh to scorn Kipling's satire about the rapid decay of commandments "East of Suez." Change of situation would create no change in his attitude to life. He is not dependent on church or society or any other particular environment to keep him straight, nor upon the encouragement of spectators to maintain him in the paths of right. He lives by other things than these. "A man's character is what he is in the dark," as Moody wisely said.

Passing on to the consideration of the formation of Character, the essential fact to be emphasized is that character cannot be made or imparted by the teacher; the most he can do is to help the child to acquire it. Nor can it be transmitted from parents. That we have seen already in the study of Heredity. Children do not, in any practical sense, come "trailing clouds of glory," with the foundations of character laid in them; nor, on the other hand, do they come with any development of depravity. Each child is a new beginning. He is neither moral nor immoral to start with; he has no character as yet, is merely a candidate for character.

Character is achieved by the habitual modes of response that the child makes to his environment. He

builds up character by the things he does. The inevitable chain of causation runs thus genealogically:

Action
|
Tendency
|
Habit
|
Character
|
Destiny

We are in this only carrying two stages farther the family tree of Habit. Every time an action is done its repetition becomes easier. Tendency passes into Habit, Habit crystallizes into Character, and Character determines Destiny. Moral Character, therefore, is the result of moral actions. This general truth is most important for the teacher, for all methods of education must build upon it as a foundation; and in religious education particularly there are many who attempt to build in some other way.

2. The Roots of Character.

In a child's earliest years, by means of his reactions to his surroundings, the roots of character are appearing in the depths of his mind. In the later years of childhood the beginnings of character are plainly seen in his manners; but it is in adolescence, when free will comes in and the ability to see and choose, that character-formation goes rapidly forward. The enormous value of habit is thus evident. It soon weaves its chains round the growing lad, enmeshing him as truly and as firmly as Ulysses' cord bound him to the mast

of his ship. The cords may be as beneficent in their purpose as those of the old voyager, or they may be of a contrary nature. But, whatever they are, they tend to become permanent.

> "The moving finger writes, and having writ,
> Moves on. Nor all your piety nor wit
> Will lure it back to cancel half a line,
> Nor all your tears wash out a word of it." (Omar Khayyam.)

"It must be right, I've done it from childhood" is the testimony of half the human race. It always was so from the beignning of things. "Train up a child in the way he should go; and when he is old he will not depart from it." (Prov. 22 : 6.) This adage goes down to the heart of the matter; but a rather common and superficial view of it was curiously paralleled by the mistake of a little girl, who had to learn part of it as a Golden Text. Her version was "Wind up a child and away he will go!"

3. The Influence of the Teacher in Character-Building.

We cannot choose whether a child will form habits, for it is his nature so to do, but we can help to decide what habits he shall form. Herein lies the test of the teacher, and it may be said that in religious education at least there is no bad material, only clumsy workmen. We realize that activity uncontrolled will, perforce, eventuate in the accumulation of habits which will be inimical to the highest interests of the young life; but the rub comes in the difficulty of controlling it. Commands and rules and laws may obtain a degree of outward conformity with our will; but in the background of the life, and out of sight it may be, are the actions that are counting most. For Habit, in order to grow into Character, must be *self-imposed*. The task of

training the child's will, therefore, resolves itself largely into enabling him to make right choices. "The deliberate 'I will' is the basis of a man's character, and the 'I will' of the crises of life is being made by the 'I will' of every day." That is, *will-habits* are forming, as well as action-habits; and the former decide the future course of the latter.

It is not suggested that the child is to be left largely alone in the matter. Obedience there must be, and control of conduct, and until the boy can learn to direct himself by the developed ideal of the heart, guidance and control from without must continue. He is not free yet, though he is free to become free if rightly helped by the education of the inner authority. By the steady grind of personal, persistent effort, his character will grow, and the process may be greatly accelerated if he can be made to see the goal himself. Then the joy of conquest with its stimulus comes to aid him in his struggles. "Here is the patience and the faith of the saints"—the real teacher is revealed in the attitude taken to his instruction by the scholar. The children we are dealing with are infinitely more intuitive than we are ourselves. They are far less influenced by what we say than by the way we say it. Personality meets budding personality, and the ultimate values of the contact lie beyond formal rules and laws of teaching.

4. The Influence of Teaching Material.

Second only in importance to the personality of the teacher is the wise selection of stimulus in the way of teaching material. "Bible Lessons" must come to be recognized as motivating agents which are to act uniformly and spontaneously in the threefold realm of Intellect and Feeling and Will. Imagination and

reason are to be captivated, ideals are to be born, conduct is to be initiated. With such a conception of religious teaching before us we turn inquiringly to the Bible, and we find no shade of disappointment there. The Book of books is one of surpassing interest and attractiveness for each stage of the developing life. We may not have done it justice in the past from the standpoint of the wide needs of the young hearts; but the future is ours. In spite of the lapse of thousands of years, the Bible stories are perennially fresh. The setting may be the hills of Judah or the levels of Egypt, but the pictures on its kaleidoscope are of God and the soul. Whether we delve into those great masterpieces found in the Pentateuch and in the Gospels, or into the more complex stories of the Histories and the Prophets or in the record of the struggles of the Early Church, we find throughout heart answering to heart. With their bright yet fast colors, these stories charm the little child, and yet have such a fulness of meaning that the oldest and wisest among us must feel that they tell him more than all his life experiences have taught him.

These Bible stories are so intensely human. In their faithful records of success and failure we see ourselves. Jacob or Peter it may be in the actual narrative, but to the fascinated boy it is himself he is seeing in a glass; his low motives are held up to his scorn, his barely expressed longings are incarnated, and imagination is fertilized as he listens. To become closely acquainted with those men and women of the Bible is to receive an education in religion and morals. For the stories are not merely records of human life, they are "God-saturated," as some one has said it. They are vehicles, by means of which there steals over the soul the consciousness of God immanent in the world and

in human life, near to His creatures. Revelation comes through them to the ardent soul, full of beauty and awe and tears. The need, the great and pressing need, is of teachers who have for themselves penetrated into the deeper understanding of these Bible characters, to whom the men and women of those days have become familiar and real, who have been enabled to reproduce in their own minds the visions and the emotions that stirred the personalities whose records are enshrined in the Bible.

In religious education we are striving for something above even moral character. Christian character is more than nice behavior. It is human nature *modified* in the direction of Christ. And Bible teaching is not fulfilling its purpose when it stops at inculcating virtues, howsoever beautiful and Christian these may be. It is the herald of Christ, and every Bible story rightly told is preparing the way of the Lord in tender hearts. Alongside the stories of the gentle Saviour will be told those other stories of David and Abraham, of Joseph and Jonathan, and each of these, and hundreds more, is to contribute its mite to the growing ideal which is to find its satisfaction only in Christ Himself. Herein appears the significance of conversion — the fully conscious, glad acceptance of Christ as Lord and Master. Character, we saw, in its original meaning, is "a distinctive mark"; and Christian character is character like Christ's. Now Christ's character is the revelation of the Divine. In Heb. 1 : 3, in the Greek, He is declared to be "the character of God," that is, the exact representation of Him. So up through identification in character with Christ, we become like God, "the sons and daughters of the Living God." With that conception we link the word Jesus spoke to His disciples on the Mount when outlining the new

way of living, "that ye may be the children of your Father which is in heaven."

5. The Eternal Significance of Character-Formation. Destiny, eternal destiny, is thus linked up with the actions and the habits of our scholars. The whole process of religious education is to be understood with these immortal issues in view. If we fail to thrill and charm the spirit of the child with our Bible teaching, we leave him open to the lower influences around him. His natural longing to be virtuous, and every child possesses it, will be swamped, and he will form will-habits and action-habits that will eventuate in character that is unworthy. As the years go by he will become less and less sensitive to the uplifting influences that may come to him. Although it is never too late to mend, and although his mis-making of the earlier years may at any time be overtaken by Divine grace if he will but yield himself to its power, still his disposition to so yield will grow less with every year of his life. And then the end will come and he will go out into the Beyond untransformed and unregenerated. There are many things about that Beyond which we do not know, but one of its principles is stated for us in words of awful import. "He that is unjust shall be unjust still; he that is filthy shall be filthy still; he that is righteous shall be righteous still; he that is holy shall be holy still."

Since these eternal issues hang upon the task of religious education, is it not the duty of society and particularly of the Church of God to see that the work is done thoroughly? We, as parents and as educators, have the terrible gift of penetrating, moulding, and changing the souls of the children in our care. Are we to mar them by our unsympathetic clumsiness

or our unloving carelessness, are we to start them in life with the meagreness of a mere verbal response to vital religion, or are we to work with God in bringing the rare beauty of Eternity out of the material of human life?

XVIII

HOME TRAINING

Every earnest teacher who has the task of teaching religion to little children has to realize that she is not starting at the beginning with those who come into her hands. Apart from inherited endowment, whatever that may be, the child by the age of four or five years has already acquired attitudes toward life and religion, habits and aptitudes and ideas that limit the power of the religious teaching and training. In not a few cases a twist, an imprint for evil, has been imparted that nothing can entirely alter; a wrong shape has already been given to the plastic nature. While it is evident that the important subject of the home training of the baby cannot receive full consideration here, it will be well to indicate, *from the standpoint of the religious educator*, some of the general principles that should govern that earliest training.

1. The Importance of the Character of the Home.

That the character of the home into which a child is ushered on his arrival in this world has a tremendous bearing on all his future life and destiny, it is scarcely necessary to say. And yet, while the remark may be regarded as commonplace and trite, it is by no means accepted in practice by the majority of parents. Many do not give a moment's thought to the effect that their sort of home is likely to have on the future of their newly born babe. So much depends upon the point of view taken by the parents. To some he is a plaything, and is treated accordingly; to others he is a

pitiful little creature and is therefore perpetually indulged; to others again he is an imp of Satan, to be blamed and often punished. Few parents deliberately set before themselves the kind of man they want their boy to become. It would be well to put down in black and white the principal characteristics they desire, and then to consider what means they propose to take in order to produce these. Fine qualities of disposition, temperament, and character do not grow by chance; they are the product of careful and intelligent training, graces that demand *cultivation*.

The baby as he enters the world knows nothing and possesses nothing but an undeveloped mass of instinctive tendencies and capacities, all of which may grow upward into nobleness, or downward into evil ways. He will learn quickly, all too quickly perhaps, the habits and ways of the home into which he has come. He absorbs the home ways with startling thoroughness. If his initial impressions are marked by disharmony, dilatoriness, caprice, bursts of anger and the like, warped ideas of life begin their baleful work in his mind. He is not yet able to discriminate between right and wrong, between beauty and ugliness in life, and he will as readily reproduce the bad elements as the good. He is simply receptive and imitative. Even in such a matter as that of the treatment of the brute creation the babe early adopts the family attitude. And so it is in every particular. Day by day, dozens of acts, words, and even looks sink into his impressionable nature to bring forth harvest in years to come, "after their kind." He is highly sympathetic and readily catches what may be termed the emotional hues of the home. He is not only a sacred trust to parents, a trust seldom fully realized, but he is also a challenge—"history is made in the nursery." Happy

is the babe whose parents, from the beginning, take a wise attitude toward him, recognizing that he is a person with rights, needs, and capacities of his own, but all needing cultivation and care.

2. The Mother's Privilege.

Paramount among the influences of the home is that of Mother. In Olive Schreiner's "Story of an African Farm" there is a beautiful passage on this. "The souls of little children are marvellously delicate and tender things, and keep for ever the shadow that first falls on them, and that is the mother's, or, at best, a woman's. There never was a great man who had not a great mother; it is hardly an exaggeration. The first six years of our life make us; all that is later is veneer." To be a worthy mother comes first in a woman's life. Nowhere else in the world has any one human being a tithe of the influence upon another that the mother has over her baby.

3. The Child's Introduction to the Laws of Life.

Perhaps the most vital task of the home, and particularly of the mother in the home, is to introduce the newcomer to law, the laws of the universe. Though that may sound like exaggeration, yet it is most certainly true. From mother's actions and manners the baby learns the laws of life. If he finds that by screaming and crying he can eventually secure what he wants, he receives no clear idea of life as having any moral purpose behind it; and he himself is likely to grow up a moral weakling, bad-tempered, selfish and careless of the rights of others. But, on the other hand, through the mother's kindly firmness and through her consistency in small matters, he may learn, long before he can talk, the manner of good and happy living. Through

his mother he may get his earliest ideas of God and kindness and love and unselfishness; her character and habits are his first lesson-book. And the feelings of early childhood are apt to be carried over into later life as permanent attitudes of soul. In our consideration of the Unconscious Mind we have seen how impressions formed in early childhood often dominate the whole course of our lives without our ever being aware of it.

The child has become by birth a member of the great human family, and if his future career is to be successful in the truest way he has to learn to obey the laws upon which the creation is established. This world is not a lawless thing, but all Nature moves along grooves that are clearly defined and more or less clearly recognized. We speak of the laws of nature, and man has to yield to them if he is to use them happily. He who is too obstinate or ignorant to yield to them finds life a wearisome burden. The parents are to be the administrants of law, justly, firmly, kindly, intelligently, to the ignorant and helpless newcomer. The child is neither obedient nor disobedient to begin with; he has merely readiness to be impressed, readiness to react, readiness to learn. On the whole, he has a natural bias in favor of law; Sully says the child has a tremendous belief in law, and that many of his earliest protests are directed against what looks to his raw mind irregular or opposed to law. He has been allowed to do something one day, then why should he not do it the next? There is a rebellious side, of course, to every child, and it would sometimes appear that the best children have most of the rebel in them. But that is another matter, and not necessarily opposed to the natural expectation of law common to children.

His ideas of law must be mediated by action and attitude. From mere words he will learn nothing or next to nothing for a long time yet. A year-old baby will be entirely what we *are* and not at all what we *say*. Actions and even looks he can understand, but language is still an imperfect medium of imparting knowledge. From the very beginning this must be remembered. Standards of conduct and attitudes toward situations in life are learned long before most parents are aware of it. So there is no danger of beginning too early in training. A mother says in her blindness, after some act of disobedience, "I must soon begin to teach him to obey!"

The parents are, to the children, simply wisdom stored up and placed at their disposal; and it is necessary that children should so regard them. Their approval or disapproval ought early to come to be considered by the child as the final court of appeal in every detail of life. He has no idea himself yet as to what absolute or abstract justice means, nor truth, nor kindliness even; but he has insights that support the parental training and example. Discipline is built upon these insights. His little mind is groping, with naïve curiosity, for the meaning of things about him, and for leading as to how he should act in regard to them. And all his conclusions are mediated to him by the manners and attitudes of those who surround him. From them he learns his modes of reaction. It is evident then that an absolute essential in all dealing with the very young is undeviating consistency. Habit-formation begins almost at once with him, and there is no reason why good habits shall not be formed from the first. Under wise care the baby will gradually learn to wait quietly for his food; to give up things quietly without a scene every time, and to allow him-

self to be taken where mother wishes. But there must be no break in the treatment. A single exception confuses his nascent idea of law. "Tommy," said a mother, "you know I don't allow you to do that." "Yes, you did once, mother."

The same rule holds true with regard to *obedience.* Mother's "No" must be as final to him as a law of nature, of which it is the revealer. A child is old enough to obey just as soon as he is old enough to disobey. He is not able yet to think for himself, so his only safe course is to obey, if the training in that line has been steady. Even when he grows a little older and shows an inclination to argue over a command, the way of peace still lies in exacting unquestioning obedience. "What mother says, you must do—mother knows best." "This is the right thing to do; we must do what is right."

Order and tidiness are essential elements in his training in law. "Order is heaven's first law," we are told; but it is not the twenty-first law of some adults. An excellent opportunity is found for the inculcation of order in the putting away of things played with. In all of these things more than half our difficulties arise from our clumsy way of going to work. Faults in children are merely problems to be dealt with and may be corrected by wise handling. "This is the spring, and weeds are shallow-rooted."

4. Methods of Punishment.

Punishment is necessary, though much less frequently than some would imagine. The reason why, in some children, it is so frequently needed is because it was not started early enough nor wisely enough. The parent's disapproval ought itself to be felt as a heavy penalty, and this is the case until the child has learned

to undervalue it because of its too frequent or unwise usage. From the very beginning wrong conduct should have punishment, however slight; and usually this will have to be physical. A very slight tap on the hand will register more deeply in the child's consciousness than a severe thrashing later on, and will do much more good. The mother should not lecture or scold the child. If words are necessary, they should be spoken slowly and carefully, repeated perhaps in a varied form, to make sure that the child is able to grasp their significance. But words are poor tools with a young child in the matter of discipline; for discipline is usually needed when a child's aroused emotions blind him to calm reason. Especially should approbrious epithets be utterly avoided. "You liar!" is said to a child, with the suggestion to him that that is his habitual way. "You dunce!" is said, and even "You little fool!"

When punishment is necessary, it should be *given without anger*. It is not to be revenge, but training; certainly not a safety-valve for the parent's lack of self-control. A negress cook was being remonstrated with by her master for beating her son unmercifully. "You should never beat your boy when you are so angry," he said. "Lor, massa," she replied, "if I don' whop him when I'm mad, I'll never whop him at all." There is too much of that sort of thing, though few attempt to justify it. Punishment must come like a law of nature—calm, unswerving, inevitable.

It must take into account, too, the nature of the deed that appears to call for its infliction. A child's outburst of anger, stealing, lying, and many other apparent misdeeds may prove explicable to a careful guardian, and call for guidance rather than for punishment. Punishments are of secondary value only in

the development of character, and while they cannot altogether be dispensed with, they are after all negative in their effects. A child steals another child's toy. Why does he do it? It does not prove he is a born thief, but it is merely a reminder that children, untrained, show themselves at first serenely indifferent to the distinction of mine and thine. His own property rights must be respected, and he must be taught to respect those of others.

5. The Treatment of Untruthfulness.

On the other hand, consider the matter of a child's lies. Here especially we need discernment and sympathy and knowledge to recognize when he is deliberately trying to deceive, when he is the victim of an imperfectly controlled imagination, and when he is acting under the stress of fear to such an extent that he is abnormal for the moment. A lie is a statement made with a full recognition of its untruthfulness and intended to mislead. But the little child seldom reflects. If he did he would see, even with his small experience of life, that the statement was wrong. The boy's definition of a lie that it is "an abomination to the Lord, and a very present help in time of trouble" may have been made up by a clever adult, but it suggests the conflict that is found in many a young mind between the commands insisted upon by a superior and the child's natural instinct of self-defence. A vivid imagination is liable to lead a child into untruthful language—this power of imagination is not a fault but a power that needs careful training. Again, a desire to please leads many children into untruthful speaking; and even more than that the example of others, for lying is very contagious. It sometimes even arises out of a desire for gain, and this, quite a

normal instinct, demands special attention. Or the child may lie purely out of mischief, to see what happens, when marked disapproval will greatly help unless disapproval as an instrument has been misused. Those who really study the child realize that much of our judgment of them fails because it rests upon wrong standards, adult standards usually.

Lying on the part of a child is not infrequently a reflection of lying on the part of the parent. No wise parent would surely trifle with a child's credulity and trustfulness. Yet how many mothers, in order to gain five minutes' peace, will tell a child that the postman will take him, or that there is a tiger round the corner! The little child, through these foolish lies, foolish because they so soon grow useless, may get a shock of fear that will do decided and permanent injury to him. One of our chief duties is to help the child to overcome his inborn fears, and not to increase them.

Threats on the part of a parent or guardian are peculiarly double-edged tools. If a threat is made it should be made with due forethought, *and carried out* if necessary. To threaten and not to do is to make the government of the world, for the child, erratic and arbitrary; he is likely to grow up erratic and arbitrary himself. It is the surest way to produce conduct in afterdays governed by caprice or impulse rather than by law, a fact exemplified by millions of our fellow creatures.

In this and many other ways child life is apt to be spoiled at its source, the moral nature twisted, and the mind confused in its attempt to grasp the meanings of life.

6. The Religious Bearing of Early Training.

The religious bearings of the training of babyhood are exceedingly significant. The religion of an adult runs

its roots far back into the earliest days of his life. The beginnings of character must be placed very early, and their connection with religion are of course exceedingly close. The child's responses to an environment of love, kindliness, and order generate an attitude of mind in which religion springs up with ease; for these attitudes of mind, fragile things though they are, are the forerunners of settled ideas and purposes. So the child's capacity for religion does not begin when definite religious teaching is possible, but away at the beginning of things. His reactions to the life of the home are the first tendrils of character. Even before he can grasp the significance of an action, he senses the attitude of those who tend him. "Dispositions of good-will or of cantankerousness are cultivated by the way he is treated by mother, granny, aunt, and sisters. Prevalence of unchristian attitudes in the family promotes the same attitudes in the heart of the baby." He is gradually getting ideas, curiously isolated and unrelated ideas, but even earlier than ideas and deeper than them are the impressions created by the moods of those about him. The mother is the first minister of religion to the child, and long before the boy can grasp the rudiments of definite teaching he is able to receive very deep and permanent religious impressions. Before the mother can tell the simplest story to her baby she is imparting something more valuable than that, and this that she imparts is the *quality* of her religion. Perhaps the greatest direct influence she can exert is in the quiet pause each evening when the children are gathered round her for prayer. The words that are said may carry no definite meaning to the baby, but the softened tones, the quiet hush that are the accompaniments of worship are influences more potent than we realize. More

than that even, there is an aroma, as it were, that proceeds from the truly religious mood which helps to create an element of expectancy. Gradually the child becomes accustomed to the evening attitude of worship, and so the practice of prayer at bedtime has become habitual with him by the time he is able to pray words for himself. Let us then take the lesson deeply to heart to be truly reverent in all things that lie at the beginning of a child's religion. A trace of insincerity on our part, a lack of real reverence in our dealings with the children at prayer-time leaves a scar, tiny but permanent, on the child's inner consciousness. But, on the other hand, what possibilities of grace for the future lie in the true prayer-time at eventide! The tiny baby is far yet from getting any actual ideas concerning religion or even God, but as mother and perhaps a little bigger brother or sister kneel beside him as the shadows of evening lengthen, and with heads reverently bowed, hands clasped, baby's hand held in mother's hand, and then the few low words of supplication, impressions most certainly enter the vague consciousness of the little stranger. In some dim way the contents of his mind are modified by the experience. Last impressions at night are of more value than others, for the mind rests unconsciously on them through the long hours of sleep. As this is continued day by day, and month by month, the same impressions are repeated, the little brain registers it all, and feelings of pleasant awe at the presence of an Unseen Being grow into permanence. No one can explain the mystery of this process: it eludes the psychologist and physiologist alike. But we all know it to be real. In a strange way, along the wireless apparatus of human sympathy, the mother's sense of the near-by God passes into the child and finds a response.

7. Definite Religious Teaching in the Home.

The last aspect of our subject to be considered here is that of definite religious teaching. It is plain that the tiny child has no knowledge of right and wrong; he has as yet no standards by which to gauge these things. He has to take the family standpoint and this is gradually given him through the numberless experiences of his daily life. Religion for him will be for several years yet chiefly a matter of behavior, learned by his efforts to grasp the meaning of what he sees, by his attempts to please mother and father, and by his imitation of all who surround him.

Perhaps one of the first ways in which religious knowledge comes to the child is in regard to his ideas of God. It is of course of very little use actually telling the baby about God. But the impressions he receives little by little group themselves round the Great Name, and the feelings of awe and love that he has felt grow in his mind into a conception of God the loving Father, the loving Friend. This idea of the Great Father is one of the things the little child takes for granted—He is a member of the family! The fact that He is unseen brings little difficulty to the child; and in the young mind the word God brings with it thoughts of worship and reverent quiet, of the care taken of him during the night, of confidence and security felt by all the family. Thus the fact of God comes naturally to be a part of the child's mentality, no more to be questioned than any other of the obvious facts of life. Unworthy ideas of God in regard to His morality and in reference to His wonder-working powers will be eliminated by the truly religious attitudes of those to whom the child looks up.

Finally, let it be said that if in anything in life we need Divine help it is in the training of the very young.

A child overruled is a pitiable sight—he either ends up an open rebel or a crushed personality. An underruled child is a source of unrest and unhelpfulness in all the relations of life. Initiative is to be encouraged and individuality respected, even while the child learns on his part to respect authority and to march in step with the laws of living. Under our care and nurture he must find freedom to develop, mastery over low tendencies in temperament, and the rudiments of a Christian standard in his outlook on life.

APPENDIX

I

GENERAL REFERENCE LITERATURE FOR FURTHER STUDY

There are a few books with which every progressive Bible teacher should be well acquainted. Some of them are referred to in detail in other parts of this volume. First of all should be mentioned "Talks to Teachers on Psychology," by William James. (Holt.) This is one of the most readable of the shorter manuals on psychology and will never get out of date. "Studies of Childhood," by James Sully (Appleton), is not up to date in many respects, but is a book crowded with interest and suggestiveness for the reader and well worth looking up.

Two capital introductions to the personal study of the nature of the child are: "Fundamentals of Child Study," by Edwin A. Kirkpatrick (Macmillan), and "Childhood and Character," by Hugh Hartshorne. (Pilgrim Press.) Two books by Mrs. E. E. Read Mumford, entitled "The Dawn of Character" (Longmans) and "The Dawn of Religion in the Mind of the Child" (Longmans), are uniquely valuable studies of the unfolding mind.

There are many books on adolescence, but the most recent classic on this final phase of immaturity is "The Psychology of Adolescence," by Frederick Tracy. (Macmillan.)

All teachers are interested in the science of story-telling. "The Use of the Story in Religious Educa-

tion," by Margaret Eggleston (Abingdon Press), furnishes an excellent guide for the teacher of to-day. "Stories and Story Telling," by Edward P. St. John (Pilgrim Press), is the simplest manual obtainable on the subject, but very valuable.

There are many books on psychology, all of which will have some general value. "Christian Psychology," by James Stalker (Doran), was written some years ago, yet retains much value—it is so illuminating in its insight into man's spiritual experience. Another little book, entitled "The Natural Way," by Patterson Du Bois (Revell), is crowded with suggestion for the average teacher as to proper methods. Two books, "The New Psychology," by A. G. Tansley (Dodd), and the "Psychology of Insanity," by Bernard Hart (Cambridge University Press), are very easily read, but serve as an admirable introduction to the latest theories regarding the unconscious mind.

Edward D. Starbuck's "The Psychology of Religion" (Scribners) is a book some twenty-five years old, but it is still unsurpassed in its main contentions regarding conversion. "The Reconstruction of Mind," by E. Wingfield Stratford (University of London), is not only delightfully written but is comprehensive and up to date. One of the most helpful books ever written regarding religious growth is "The Religious Consciousness," by J. B. Pratt. (Macmillan.) It discusses this puzzling subject with thoroughness and yet is entirely readable.

In the line of children's religious activities the brief book by E. H. Hayes, entitled "Children's Worship" (National Sunday School Union, London), deals with an important subject in a very practical way. E. L. Shaver's "The Project Principle in Religious Education" (University of Chicago Press) is a very thorough

application of this new method in religious teaching. G. H. Betts's "The Curriculum of Religious Education" (Abingdon Press) gives a concise history of the development of the Sunday-school lessons and an appraisal of existing courses.

An old book still of much value in a domain rather meagrely supplied with popular literature is "The Making of Character," by John MacCunn. (Macmillan.)

II

REFERENCE LITERATURE FOR EACH CHAPTER

The subjects touched upon in this small volume are so wide that a general bibliography would of necessity include many of the standard works of the various branches of modern psychology. It would, therefore, be invidious and very difficult to choose from so great a library a few volumes for particular mention, as regards the whole field; but for the sake of those who desire to undertake further study a brief list of books is given below for reference in connection with each chapter.

Introduction

"Stories and Story Telling," by E. P. St. John.
"The Use of the Story in Religious Education," by Margaret Eggleston.
"The Natural Method of Bible Teaching for India," by Edward A. Annett. (National Sunday School Union, London.)
"How to Tell Stories to Children," by Sara C. Bryant. (Houghton.)

Chapter I—Mind and Body

"The Reconstruction of Mind," by Esmé Wingfield Stratford. Chs. 2 and 3.
"Christian Psychology," by James Stalker. Chs. 2 and 3.
"Know Your Own Mind," by William Glover. Chs. 2–4.

Chapter II—The Beginnings of Mind

"The Reconstruction of Mind," by Esmé Wingfield Stratford. Ch. 2.
"A Primer of Psychology," by E. B. Titchener. Ch. 5. (Macmillan.)
"Know Your Own Mind," by William Glover. Ch. 6. (Putnam.)

Chapter III—The Association of Ideas

"A Primer of Psychology," by E. B. Titchener. Ch. 7.
"Talks to Teachers," by William James. Ch. 9.
"The Reconstruction of Mind," by Esmé Wingfield Stratford. Ch. 4.

Chapter IV—Memory

"Talks to Teachers," by Wm. James. Ch. 12.
"A Primer of Psychology," by E. B. Titchener. Ch. 10.
"Christian Psychology," by James Stalker. Ch. 4.
"The Reconstruction of Mind," by Esmé Wingfield Stratford. Ch. 5.

Chapter V—The Imagination

"Studies of Childhood," by James Sully. Ch. 2.
"Christian Psychology," by James Stalker. Ch. 5.
"The Reconstruction of Mind," by Esmé Wingfield Stratford. Ch. 3.

Chapter VI—The Instincts

"Talks to Teachers," by William James. Chs. 5 and 6.
"Studies of Childhood," by James Sully. Ch. 6.
"The Child's Religious Life," by W. G. Koons. Ch. 2. (Methodist Book Concern.)
"The New Psychology," by A. G. Tansley. Ch. 18.
"The Psychology of Adolescence," by Frederick Tracy. Ch. 5.

Chapter VII—The Subconscious and Unconscious

"The New Psychology," by A. G. Tansley.
"Psycho-Analysis," by Barbara Low. (Allen and Unwin, London.)
"The Interpretation of Dreams," by Sigmund Freud. (Macmillan.)
"Repressed Emotions," by Isador H. Coriat. (Brentano.)
"Fundamental Conceptions of Psycho-Analysis," by A. A. Brill. (Harcourt.)
"The Psychology of Insanity," by Bernard Hart. (Cambridge University Press.)

Chapter VIII—Suggestion and Autosuggestion

"Suggestion and Autosuggestion," by Charles Baudouin. (Dodd.)

"Self-Mastery through Conscious Autosuggestion," by Emile Coué. (American Library Service.)
"Psychology and the Christian Life," by T. W. Pym. Ch. 3. (Doran.)

Chapter IX—Heredity

"The Making of Character," by John MacCunn. Ch. 1.
"The Story of the Mind," by James Mark Baldwin. Ch. 9. (Appleton.)
"The Child and Heredity," by Sir Henry Jones (Pamphlet).
"Parenthood and Heredity," by Geo. H. Betts (Pamphlet). (Abingdon Press.)

Chapter X—Habit

"Talks to Teachers," by William James. Ch. 8.
"The Making of Character," by John MacCunn. Ch. 7.
"Christian Psychology," by James Stalker. Ch. 5.

Chapter XI—The Intelligence

"Studies of Childhood," by James Sully. Chs. 3 and 4.
"Talks to Teachers," by William James. Ch. 14.
"A Primer of Psychology," by E. B. Titchener. Ch. 11.
"The Project Method in Religious Education," by E. L. Shaver. (University of Chicago Press.)

Chapter XII—The Heart and Feelings

"The Natural Way," by Patterson Du Bois. Ch. 3.
"Christian Psychology," by James Stalker. Ch. 6.
"Repressed Emotions," by Isador H. Coriat.

(On Worship in the Sunday School)

"Manual for Training in Worship," by Hugh H. Hartshorne. (Scribners.)
"Stories for Worship and How to Follow Them Up," by Hugh H. Hartshorne. (Scribners.)
"Book of Worship of the Church School," by Hugh H. Hartshorne. (Scribners.)
"Children's Worship," by Ernest H. Hayes. (Teachers and Taught, London.)

Chapter XIII—Motive and Ideal

"Psychology of Ethics," by David Irons. (Blackwood.)
"Dynamic Psychology," by R. S. Woodworth. (Columbia University Press.)
"Social Psychology," by Wm. McDougall. (J. W. Luce.)

Chapter XIV—The Will

"The Religious Nurture of a Little Child," by F. W. Langford. (Pamphlet.) (Abingdon Press.)
"The Natural Way," by Patterson Du Bois. Ch. 6.
"A Primer of Psychology," by E. B. Titchener. Ch. 11.
"Christian Psychology," by James Stalker. Ch. 9.

Chapter XV—The Conscience

"Christian Psychology," by James Stalker. Ch. 10.
"The Making of Character," by John MacCunn. Chs. 10, 14.
"Dweller in the Innermost," by C. Field. (Swarthmore Press.)
"Nature and Authority of Conscience," by Rufus M. Jones. (Swarthmore Press.)

Chapter XVI—Conversion

"The Psychology of Religion," by E. Starbuck. (Scribners.)
"The Religious Consciousness," by James B. Pratt. Chs. 7 and 8.
"The Psychology of Adolescence," by Frederick Tracy. Ch. 13.
"The Fact of Conversion," by George Jackson. (Revell.)
"The Adventure of the Christian Soul," by K. J. Saunders. (Putnam.)
"Conversion in India," by Edward A. Annett. (National Sunday School Union, London.)
"Conversion of the Young," by Edward A. Annett. (National Sunday School Union, London.)

Chapter XVII—Character

"The Making of Character," by John MacCunn.
"The Good Man and the Good," by M. W. Calkins. (Macmillan.)
"Psychology and Morals," by J. A. Hadfield. (Methuen, London.)

Chapter XVIII—Home Training

"The Dawn of Religion in the Mind of the Child," by Mrs. E. E. Read Mumford.

"Studies in Childhood," by James Sully, Ch. 8—"The Child Under Law."

"Child Study and Child Training," by William Byron Forbush. (Scribners.)

Forty or more pamphlets issued by The Abingdon Press, New York, under the general title of "The American Home Series," are written by experts on these subjects, and touch every aspect of the child's home life. Those most akin to this subject are: "First Steps towards Character," "The Religious Nurture of a Little Child," "The Government of Young Children," and "The Education of the Child in its Second and Third Years."

III

QUESTIONS FOR REVIEW

The following questions may be used for review:

Introduction

1. Why should the awakening of the interest of the scholar be regarded as essential in religious teaching?

Chapter I

2. Through what physical media is the mind affected by the material world?
3. When a person flinches before a threatened blow what mental processes necessarily happen?

Chapter II

4. What are the units of mind, out of which all its intricate combinations are formed?
5. Why is Perception regarded as the most mysterious of the acts of the mind?
6. Why are the first ideas a child receives upon any subject of great importance?

Chapter III

7. Describe the mental process termed Revery.
8. What is the advantage to us of ideas being associated?
9. What part of the Story Method of religious education is shown to be important by a knowledge of the law of association of ideas?

Chapter IV

10. What three mental processes are commonly included under the single term Memory?
11. Why are unassociated ideas usually lost to memory?
12. Explain why it is that an idea which makes a deep impression when it enters the mind has a better chance of being retained in memory.

Chapter V

13. Contrast Memory and Imagination.
14. Why is it essential, when retelling a story to small children, to adhere to the details originally given?
15. Why does an adolescent day-dream?

Chapter VI

16. What is the outstanding difference between the instinctive actions of humans and animals?
17. What is the origin of Instinct?
18. Give the three main divisions of human instincts.
19. Why is it incorrect to say that any instincts are bad?
20. What is meant by the sublimation of Instinct?

Chapter VII

21. Explain the two principal theories of sub-consciousness.
22. Why are dreams significant?
23. What are the dangers in the practice of psycho-analysis?

Chapter VIII

24. What good explanation may be given of the value of using Coué's formula for getting to sleep?
25. Why is it bad to tell a boy he is a duffer?
26. What psychological fact is employed in the use of the exhortation: "Cast your deadly doing down"?

Chapter IX

27. Distinguish between Instinct and Heredity.
28. Have the claims of the potency of Heredity been strengthened or weakened by the striking experience of Doctor Barnardo with children? Explain why you say so.
29. At what period in a child's life do hereditary taints appear most strong?

Chapter X

30. Distinguish between Instinct and Habit.
31. What are the two principal advantages of Habit?
32. Give the psychological explanation of a bad Habit.

Chapter XI

33. Explain why a child's mind early finds the necessity of classification of ideas.

34. Why is the correct classification of ideas of prime importance?
35. Tell why symbolism is a weak instrument in teaching during pre-adolescent years.
36. Give the five reasons for false judgment mentioned in this chapter.

Chapter XII

37. Differentiate between Feelings, Emotions, Passions, and Sentiments.
38. Give some evidence for the claim that the Feelings receive great emphasis in the New Testament.
39. How may the Feelings be educated?

Chapter XIII

40. What are the psychological correlatives of the Biblical term "Heart"?
41. Define religious education in terms of Motive.
42. How do ideals grow in the heart?

Chapter XIV

43. Contrast Instinct and Desire.
44. What is meant by the Zone of Hesitation in the mind?
45. How may we train a child's will?

Chapter XV

46. Enumerate the three main theories of Conscience.
47. Distinguish between the Antecedent, the Sequent, and the Predictive Conscience.
48. How may we, in our religious instruction, help the child to grow an enlightened conscience?

Chapter XVI

49. Make a chart showing the external forces leading to Conversion in the case of a child of Christian parents.
50. Mention some of the principal types of the experience of Conversion.
51. Why are the definitions of Conversion as given by (*a*) a psychologist and (*b*) an evangelist apt to differ?

Chapter XVII

52. Give a comprehensive definition of Character.
53. What is the chain of causation that leads to character and destiny?
54. How may we differentiate between Character that might be termed Moral and that which deserves the fuller term Christian?

IV

SUBJECTS FOR RESEARCH AND DISCUSSION

For use in teacher-training classes and Community Schools of Religious Education.

Introduction

Consider the principal ways in which a thrilling story affects a child's mind.

Chapter I

Recall a number of the most vivid memories you have of your last Sunday-school outing or of some such unusual journey, and ascertain with which of the five senses each of these memories is most closely connected. Note which of the five predominates.

Chapter II

Discuss the accuracy of our perceptions. Look at a flower, or any other object, for a moment, and then discover how many of its details we can see again if we close our eyes. Why can a trained botanist recall more of the details of a new flower than the average untrained observer?

Chapter III

Test actual associations of ideas in your own mind and decide whether they are governed by the Law of Contiguity or by that of Similarity.

Consider some of the ways in which Bible Lessons that are really interesting are likely to be of value to the scholar because of the Law of Association of Ideas.

Chapter IV

Write down what memories of childhood you possess, say up to the age of six years. Can you find any reasons suggested in this chapter (*a*) why these particular memories

persist, and (*b*) why some of them are more vivid and complete than others?

Try and recall the features of (*a*) a man or woman you met yesterday for the first time; (*b*) of some one you met for the only time in your life a month ago, and (*c*) of some one you met five years ago, and compare the mental images. Are the images fading?

Compare your memories with respect to their feeling-tones. Do the most vivid of the mental images reawaken feelings caused by the originals? Which are most vivid in your case, mental images connected with pleasure or with pain?

Make a list of six short passages in the Gospel of Matthew suitable for children to memorize, and discuss the suitability of these selections in the light of what is said in this chapter.

Chapter V

What is your most interesting personal experience of the imagination of a little child? Consider the significance of the incident for the religious educator.

If a blind man is telling a story what element must necessarily be lacking in his descriptions? What other elements will probably be lacking, though not of absolute necessity? What will decide whether these latter be present or otherwise?

Discuss the value of a strong imagination in (*a*) the explorer (*b*) the inventor, (*c*) the preacher and teacher, (*d*) the prophet. Is it right to say that these are akin?

Analyze Jowett's definition of Imagination as "the implement for discovering the cubical contents of a fact."

Chapter VI

Man has been termed a reasoning animal in contradistinction to the lower forms of creation: what arguments can you produce to support this claim that are not true, in measure, of animals?

Trace the instinctive basis in any four of your actions to-day.

Imagine a boy going to Sunday-school along with his father, for the first time, his father being a member of an adult class. What instincts will be likely to influence the boy's feelings and behavior?

Mention some values of the instinct of fear in a child. Can you give any examples from your own observation?

Chapter VII

Recall instances of inexplicable intuition from your own experience.

Discuss the theory of the underworld of repressed ideas and emotions in the human mind. What argument can you bring against it?

Write down three dreams you have had, and note principal sources in your experience from which their imagery was drawn.

Chapter VIII

Discuss the value of "thought-turning" in the management of little children. Give examples from your own knowledge.

Consider in the light of the theory of suggestion the positive elements for religious education in the atmosphere of a good Primary Department.

Chapter IX

Give instances of definite divergences in heredity in your own family, and see whether you can trace them to any of your immediate ancestors.

In the hypothetical case of a Central African boy being transferred at birth to a cultured home in a European city, what hereditary traits would have to be guarded against?

Can you mention any actual cases of hereditary taints appearing for the first time in adolescence?

Chapter X

Discuss the elements of truth and falsity in the expression, "A boy's religion is not that of his grandmother."

In the light of our knowledge of the method of habit-formation, what is the particular danger in a Sunday-school teacher "pointing the moral"?

What habits might we reasonably expect to be initiated in our scholars by an adequate presentation of the boyhood of Jesus?

Chapter XI

What are some of the earliest beginnings at reasoning that you have noticed in tiny children?

Write down some of the questions you have known children

ask and attempt to separate them into classes such as purely speculative, utilitarian, unhealthy, prying.

What aspects of religious truth have been the subject of children's questions in your experience?

Separate the progressive acts of Perception, Classification, Judgment, and Reasoning in the following incident: A man enters a curio-shop, finds in a tray of odds and ends a good sapphire going cheap, and buys it at once.

Chapter XII

Analyze the successive feelings that should be produced in a boy's mind by the story of the Prodigal Son, well told.

Plan out an ideal Sunday-school service of worship, indicating the feelings that should be awakened by each detail.

Discuss the truth of the statement quoted that "a buffoon is sometimes the self-defensive development of the sensitive, shrinking child."

Find instances in your own mental life of the permanence of early feelings.

Chapter XIII

Discuss Henry Drummond's word regarding street-boys that "they have no motive, no interest, and you have not tried to find these for them." How far does that apply to the Sunday-school work you have seen?

Consider the correctness of the historic phrase attributed to Ulysses: "I am a part of all that I have met."

Get the boys and girls that you know best to tell you their heroes, and analyze these to discover evidence of their ideals.

Chapter XIV

Give instances, real or imaginary, of:

(*a*) Desire acting without reference to the Ideal;

(*b*) Desire being refined by the developing Ideal.

Take any experience of your own in which judgment has been suspended, and endeavor to trace out the course of the activities that have taken place within the judgment-court of your will.

A main problem of religious education concerns the amount of Guidance to be given and the amount of Choice to be allowed children whom we are training. Consider this in a concrete case—say, for instance, in that of the child's

giving in the three departments, Primary, Junior, Intermediate. Outline a general rule for the proportion and method of Guidance and Choice in this in these departments.

Chapter XV

Formulate in your own words a satisfying definition of Conscience.

Give examples from the Bible of an uneasy conscience, an enlightened conscience, a dull conscience, a warped conscience, a weak conscience.

Discuss the attitude taken by the Pharisees toward Christ, recognizing their religiousness, in the light of John 16 : 2, and endeavor to determine how far they were victims of circumstances and how far blameworthy.

Chapter XVI

Take the case of any of the great men of the New Testament, and analyze, as far as possible, the influences that made for conversion in his case.

Discuss the pros and cons of the value of the Questionnaire in studying the subject of Conversion.

Give Old Testament examples of what may be termed Conversion analogous to those given from the New Testament in the text-book.

Chapter XVII

Accepting the three elements of moral character given in the chapter, discuss the shortcomings of the Judaizing section of the early Christian Church.

Analyze in the light of character-formation the Sunday-school lessons of the past year, indicating what particular elements of character might be reinforced by each lesson. Consider what elements are there over-emphasized and which, if any, neglected.